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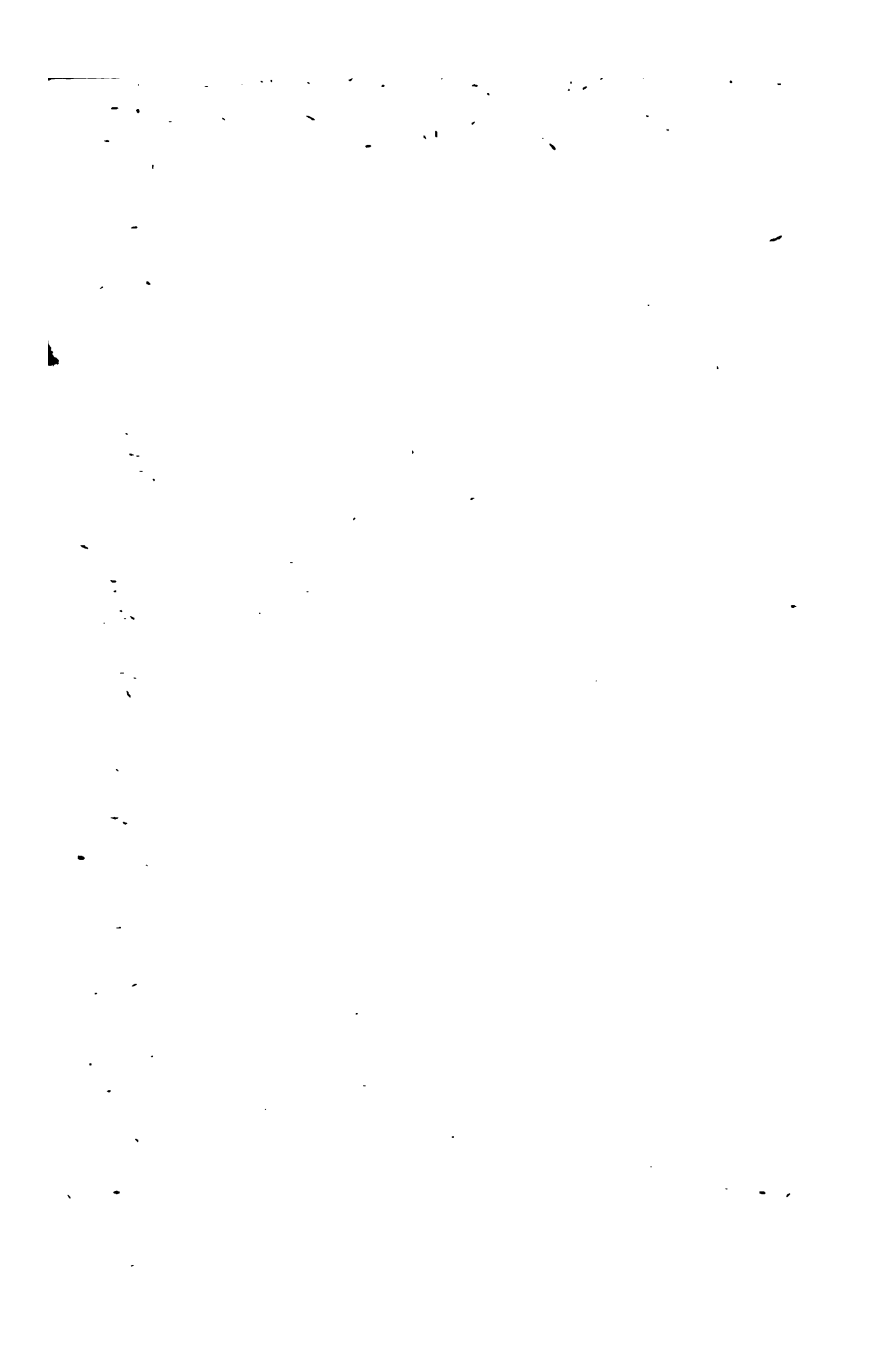
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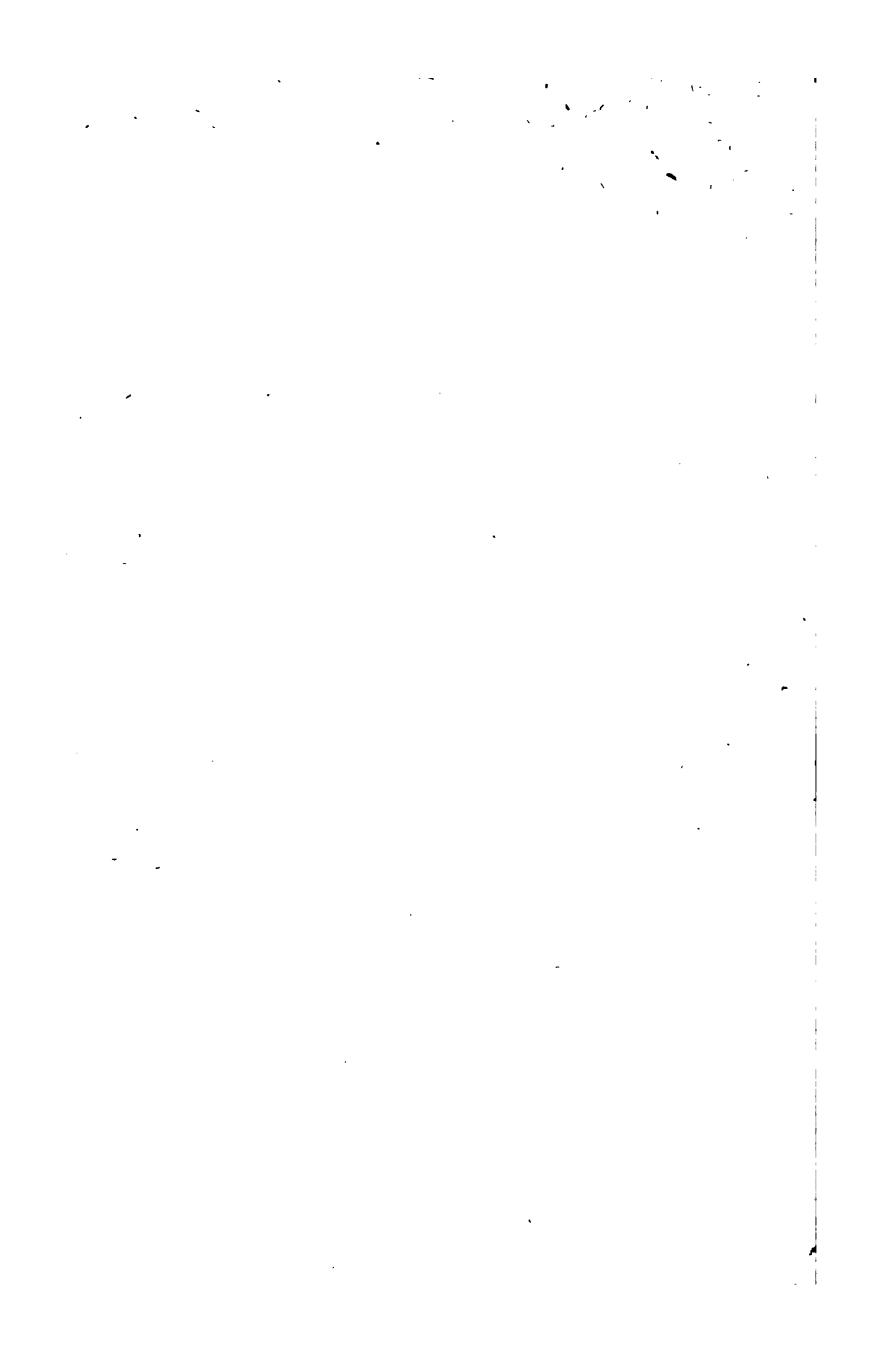
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THE HAVTON TIMORVMENOS

OF

TERENCE.

Cambridge:

PRINTED BY C. J. CLAY, M.A.

AT THE UNIVERSITY PRESS.

THE  
HAVTON TIMORVMENOS  
OF  
TERENCE

*With Notes.*

BY

WILHELM WAGNER, PH. D.

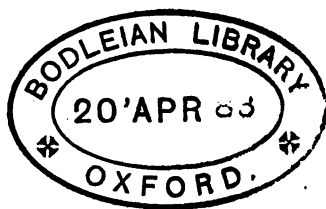
EDITOR OF THE 'AULULARIA,' 'TRINUMMUS,' &c., BY PLAUTUS.



CAMBRIDGE:  
DEIGHTON, BELL, AND CO.  
LONDON: WHITTAKER AND CO., G. BELL AND SONS.  
1882.

297. g. 157.





# HAVTON TIMORVMENOS

P. TERENTI.

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GRAECA · MENANDRV · ACTA · LVDIS · MEGA-  
LENSIBVS · L · CORNELIO · LENTVLO · L · VA-  
LERIO · FLACCO · AED · CVR · EGIT · AMBIVIVS  
TVRPIO · MODOS · FECIT · FLACCVS · CLAVDI  
ACTA · PRIMVM · TIBIIS · INPARIBVS · DEINDE  
DVABVS · DEXTRIS · FACTAST · TERTIA · MA  
IVVENTIO · TI · SEMPRONIO · COS

## C. SVLPICI APOLLINARIS PERIOCHA.

---

IN militiam proficisci gnatum Clíniam  
amántem Antiphilam cómpulit durús pater,  
animique sese angébat facti paénitens.  
mox úbi reversust, clám patrem devórtitur  
ad Clítiphonem: is amábat scortum Bácschidem. 5  
cum arcésseret cupítam Antiphilam Clínia,  
et éius Bacchis vénit amica ac sérvolae  
habitúm gerens Antíphila: factum id quó patrem  
suúm celaret Clítipho. hic technís Syri  
decém minas meretrículae aufert á sene. 10  
Antíphila Clitiphónis reperitúr soror:  
hanc Clínia, aliam Clítipho uxorem áccipit.

## PERSONAE.

---

CHREMES SENEX  
MENEDEMVS SENEX  
CLITIPHO ADVLESCENS  
CLINIA ADVLESCENS  
SYRVS SERVOS  
DROMO SERVOS  
BACCHIS MERETRIX  
ANTIPHILA MVLIER  
SOSTRATA MATRONA  
NVTRIX  
PHRYGIA ANCILLA.

## PROLOGVS.

---

Nequof sit vostrum mīrum, quor partīs seni  
poēta dederit, quae sunt adulescētium :  
id primum dicam, deinde quod veni eloquar.

\* \* \* \* \*

ex integra Graeca integram comoediam  
hodiē sum acturus Haūton timorūmenon.  
[duplex quae ex argumento facta est simplici.]  
nunc quam óbrem has partis didicerim, paucīs dabo.  
orátorem esse voluit me, non prólogum : 11  
vostrum iudicium fécit : me actorém dedit,  
sei hic áctor tantum póterit a facúndia,  
quantum ille potuit cógitare cómmode,  
qui orátionem hanc scrípsit, quam dicturus sum. 15  
nam quód rumores dístulerunt málivoli,  
multas contaminásse Graecas, dūm facit  
paucās Latinas : fáctum id esse hic nón negat,  
neque sé pigere et deinde facturum aúumat.  
habét bonorum exéplum, quo exempló sibi 20  
licére id facere quód illi fecerunt putat.  
tum quód malivulus vétus poēta díctitat,  
repénite ad studium hunc se ádplicasse músicum,  
amícum ingenio frétum, hau naturá sua :  
arbítrium vostrum, vóstra existumátio 25  
valébit. qua re omnis vos oratós volo,  
ne plús iniquom póssit quam aequom orátio.

facite aequi sitis: date crescendi copiam,  
 novarum qui spectandi faciunt copiam,  
 sine vitis: ne ille pro se dictum existimet, 30  
 qui nuper fecit servo currenti in via  
 decesse populum: quor insano seruiat?  
 de illius peccatis plura dicet, quom dabit  
 alias novas, nisi finem maledictis facit.  
 adeste aequo animo: date potestatem mihi 35  
 statariam agere ut liceat per silentium;  
 ne semper servos currens, iratus senex,  
 edax parasitus, sycophanta autem impudens,  
 avarus leno, adsidue agendi sint mihi  
 clamore summo, cum labore maximo. 40  
 mea causa causam hanc iustam esse animum inducite,  
 ut aliqua pars laboris minuatür mihi.  
 nam nunc novas qui scribunt, nil parcent seni:  
 siquae laboriosast, ad me curritur:  
 si lenis est, ad alium defertur gregem. 45  
 in hac est pura oratio. experimini,  
 in utramque partem ingenium quid possit meum.  
 exemplum statuite in me, ut adulescentuli 51  
 vobis placere studeant potius quam sibi.

## ACTVS I.

CHREMES. MENEDEMVS.

CH. Quamquam haec inter nos nuper notitia admodumst

(inde adeo ex quo agrum in proxumo hic mercatus es)  
nec rei fere sane amplius quicquam fuit: 55

tamen vel virtus tua me vel vicinitas,  
quod ego in propinqua parte amicitiae puto,  
facit ut te audacter moneam et familiariter,  
quod mihi videris praeter aetatem tuam  
facere et praeter quam res te adhortatur tua. 60

nam pro deum atque hominum fidem, quid vis tibi?  
quid quaeris? annos sexaginta natus es,  
aut plus eo, ut conicio; agrum his regionibus  
meliorem neque preti maioris nemo habet;  
servos compluris: proinde quasi nemo siet, 65  
ita tute attente illorum officia fungere.

numquam tam mane egrédior neque tam vesperi  
domum revortor, quin te in fundo conspicer  
fodere aut arare aut aliquid ferre. denique  
nullum remittis tempus neque te respicias. 70

haec non voluptati tibi esse satis certo scio.  
'enim' dices 'quantum hic operis fiat paenitet.'  
quod in opere faciundo operae consumis tuae,  
si sumas in illis exercendis, plus agas.

ME. Chremes, tantumne ab re tuast otii tibi, 75  
aliena ut cures, ea quae nil ad te attinent?

CH. homo sum: 'humani nil a me alienum puto.  
vel me monere hoc vel percontari puta:

rectumst, ego ut faciam; non est, te ut deterream.

ME. mihi sic est usus: tibi ut opus factost, face. 80

CH. an quocquamst usus homini, se ut cruciet? ME.  
mihi.

CH. siquid laborist, nollem: sed quid istuc malist?  
quaes6, quid de te tantum commeruisti? ME. eheu.

CH. ne lácruma, atque istuc, quidquid est, fac me út  
sciam :

ne rétice, ne verére, crede inquám mihi : 85  
aut cónsolando aut cónsilio aut re iúvero.

ME. scire hóc vis? CH. hac quidem caúsa, qua dixí  
tibi.

ME. dicétur. CH. at istos rástros intereá tamen  
adpóne, ne labóra. ME. minume. CH. quám rem  
agis ?

ME. sine mé, vocivom témpus nequod dém mihi 90  
labóris. CH. non sinam, inquam. ME. a, non ae-  
quóm facis.

CH. hui, tám gravis hos, quaéso? ME. sic meri-  
túmst meum.

CH. nunc lóquere. ME. filium únicum adulescéntulum  
habeo. á, quid dixi? habére me? immo habuí, Chre-  
mes :

nunc hábeam necne incértumst. CH. quid ita istúc?  
ME. scies. 95

est é Corintho hic ádvena anus paupércula :  
eius fíliam ille amáre coepit pérдите,  
prope iam út pro uxore habéret : haec clam me ómnia.  
ubi rém rescivi, coépi non humánitus  
neque ut ánimum decuit aégrotum adulescéntuli 100  
tractáre, sed vi et viá pervolgatá patrum.

cotídie accusábam : 'hem, tibine haec diútius  
licére speras fácere me vivó patre,  
amícam ut habeas própe iam in uxoris loco ?  
errás, si id credis, ét me ignoras, Clínia. 105

ego té meum esse díci tantispér volo,  
dum quód te dignumst fácies : sed si id nón facis,  
ego quód me in te sit fácere dignum invénero.  
nulla ádeo ex re istuc fít nisi ex nimio ótio.

ego istúc aetatis nón amorí operám dabam, 110  
sed in Ásiam hinc abii própter pauperiem átque ibi  
simúl rem et gloriám ármis belli répperi.'

postrémo adeo res rédiit : adulescéntulus  
saepe éadem et graviter aúdiendo victus est :  
aetáte me putávit et sapiéntia 115  
plus scíre et providére quam se ipsúm sibi .



in Ásiam ad regem militatum abiit, Chremes.

CH. quid ais? ME. clam me profectus mensis tris abest.

CH. ambo accusandi: sed illud inceptum tamen animis prudentis signum et non instrui. 120

ME. ubi comperi ex eis, qui fuere ei conscii, domum revortor maestus atque animo fere perturbato atque incerto prae aegritudine. adsido: adcurrunt servi, soccos detrahunt: video alios festinare, lectos sternere, 125

cenam adparare: pro se quisque sedulo faciebant, quo illam mihi lenirent miseriam. ubi video, haec coepi cogitare 'hem, tot mea solius solliciti sunt causa, ut me unum expleant? ancillae tot me vestiant? sumptus domi 130

tantos ego solus faciam? sed gnatum unicum, quem pariter uti his decuit aut etiam amplius, quod illa aetas magis ad haec utenda idoneast, eum ego hinc eieci miserum iniustitia mea. malo quidem me quovis dignum deputem, 135

si id faciam. nam usque dum ille vitam illam colet inopem, carens patria ob meas iniurias, interea usque illi de me supplicium dabo, laborans, quaerens, parcens, illi serviens.' ita facio prorsus: nil relinquo in aedibus, 140

nec vas nec vestimentum: contrasi omnia. ancillas, servos, nisi eos qui opere rustico faciundo facile sumptum exercerent suum, omnis produxi ac vendidi. inscripsi ilico aedis: mercedem quasi talenta ad quindecim 145

coegi: agrum hunc mercatus sum: hic me exerceo. decrevi tantisper me minus iniuriae, Chremes, meo gnato facere, dum fiam miser: nec fas esse, ulla me voluptate hic frui, nisi ubi ille huc salvos redierit meus particeps. 150

CH. ingenio te esse in liberos leni puto, et illum obsequentem, siquis recte aut commode tractaret. verum neque illum tu satis noveras, nec te ille; hoc quom fit, fbi non vere vivitur. tu illum numquam ostendisti quanti penderes, 155

nec tibi ille est credere ausus quae est aequom patri.  
 quod si esset factum, haec numquam evenissent tibi.  
 ME. ita res est, fateor: peccatum a me maximumst.  
 CH. Menedème, at porro recte spero et illum tibi  
 salvom adfuturum esse hic confido propediem. 160  
 ME. utinam ita di faxint. CH. facient. nunc si  
 commodumst,

Dionysia hic sunt hodie: apud me sis volo.  
 ME. non possum. CH. quor non? quaeso tandem  
 aliquantulum

tibi parce: idem absens facere te hoc volt filius.  
 ME. non convenit, qui illum ad laborem hinc pepu-  
 lerim, 165

nunc me ipsum fugere. CH. sicest sententia?  
 ME. sic. CH. bene vale. ME. et tu. CH. lacrimas  
 excussit mihi,

miseretque me eius: sed ut diei tempus est,  
*tempus* monere me hunc vicinum Phanium,  
 ad cenam ut veniat: ibo, visam si domist. 170  
 nil opus fuit monitore: iam dudum domi  
 praesto apud me esse aiunt; egomet convivās moror.  
 ibo adeo hinc intro. sed quid crepuerunt fores  
 [hinc a me? quis nam egréditur? huc concessero.]

## CLITIPHO. CHREMES.

CL. Nil adhuc est quod vereare, Clinia: haud qua-  
 quam etiam cessant: 175  
 et illam simul cum nuntio tibi hic adfuturam hodie  
 scio.

proin tu sollicitudinem istam falsam, quae te excru-  
 ciat, mittas.

CH. quicum loquitur filius?

CL. pater adest, quem volui: adibo. pater, oppor-  
 tune advenis.

CH. quid id est? CL. hunc Menedémum nostin nos-  
 trum vicinum? CH. probe. 180

CL. huic filium scis esse? CH. audiivi esse: in Asia.

CL. non est, pater:  
 apud nós est. CH. quid ais? CL. advenientem, e  
 návi egredientem ilico

abdúxi ad cenam: nám mihi magna cum eó iam  
inde a puéritia  
fuit sémper familiáritas. CH. voluptátem magnam  
núntias.

quam véllem Menedemum invitatum, ut nobiscum  
esset ámplius, 185  
ut hánc laetitiam néc opinanti primus obicerém domi!  
atque *hércle* etiam nunc témpus est. CL. cave fáxis:  
non opus ést, pater.

CH. quaprópter? CL. quia enim incértumst etiam,  
quíd se faciat. módo venit.  
timet ómnia: patris íram, et animum amícae se erga  
ut sit suae.

eam míseré amat: proptér eam haec turba atque  
ábitio evenít. CH. scio. 190  
CL. nunc sérvolum ad eam in úrbem misit, ét ego  
nostrum uná Syrum.

CH. quid nárrat? CL. quid ille? míserum se esse.

CH. míserum? quem minus créderes?  
quid rélicuist quin hábeat, quae quidem in hómine  
dicuntúr bona?

paréntis, patriam incólumem, amicos, génus, cognatos,  
díttas:

atque haéc perinde súnt ut illiust ánimus qui ea  
póssidet: 195

qui utí scit, ei bona; illi, qui non útitur recté, mala.

CL. immo ille fuit senex inportunus sémper: et nunc  
níl magis

vereór quam nequid in illum iratus plús satis faxít,  
pater.

CH. illícine? sed reprimám me: nam in metu ésse  
hunc illist útile.

CL. quid túte tecum? CH. dicam. ut ut erat, mán-  
sum tamen opórtuit. 200

fortásse aliquantum iníquior erat praéter eius lubi-  
dinem:

paterétur: nam quem férret, si paréntem non ferrét  
suom?

huncíne erat aequom ex illius more an illum ex huius  
vivere?

et quód illum insimulat dúrum, id non est: nám pa-  
rentum iniúriæ  
uníus modi sunt férme, paulo qui ést homo tolerá-  
bilis. 205

scortári crebro nólunt, nolunt crébro convivárier,  
praebént exigue sump̄tum: atque haec sunt támen ad  
virtutem ómnia.

verum ánimus ubi semél se cupiditáte devinxít mala,  
necésses, Clitiphó, consilia cónsequi consímilia.

scitúmst periculum ex áliis facere, tibi quid ex usú  
siet. 210

CL. ita crédo. CH. ego ibo hinc íntro, ut videam  
cénae quid nobis siet.

tu, ut témpus est diéi, vide sis néquo hinc abeas lóngius.

CL. quam iníqui sunt patrés in omnis ádulescentis  
iúdice!

qui aequom ésse censent nós a pueris ílico nascí senes  
neque illárum adfines ésse rerum, quás fert adules-  
céntia. 215

ex suá lubidiné moderantur, núnc quæ est, non quæ  
olím fuit.

mihi si úmquam filiús erit, ne ille fáçili me utetúr  
patre:

nam et cógnosendi et ígnosendi dábitur peccatí locus:  
non út meust, qui míhi per alium osténdit suam sen-  
téntiam.

perii: ís mi, ubi adbibít plus paulo, súa quæ narrat  
fácinora! 220

nunc aít 'periculum ex áliis facito, tibi quid ex usú  
siet.'

astútus: ne ille hauscít, quam mihi nunc súrdo nar-  
ret fábulam.

magis núnc me amicae dicta stimulant 'dá mihi' atque  
'adfer mihi':

[quói quód respondeám nil habeo: néque me quis-  
quamst míserior.]

nam hic Clínia, etai is quóque suarum rérum sat agit,  
támen habet 225

bene ét pudice edúctam et artis ígnaram meretríciae.  
meást petens, procáx, magnífica, sump̄tuosa, nóbilis.

tum quód dem ei, 'recte' est: nám nil esse máhi re-  
ligiosí dícere.  
hoc égo mali non prídem inveni: néque etiam dum  
scít pater.

## ACTVS II.

CLINIA. CLITIPHO.

CLIN. Si míhi secundae rés de amore meo éssent, iam  
dudúm scio 230  
veníssent: sed vereór, ne mulier me ábsente hic cor-  
rúpta sit.  
concúrrunt multa eam opínionem quae mihi animo  
exaúgeant:

occásio, locus, aétas, mater quóius sub inperióst mala,  
quoi nil iam praeter prétium dulcest. CLIT. Clínia.

CLIN. ei miseró mihi.

CLIT. etiám caves, ne vídeat forte hic te á patre ali-  
quis éxiens? 235

CLIN. faciám: sed nescio quíd profecto mi ánimus  
praesagít mali.

CLIT. pergín istuc prius diiúdicare, quám scis quíd  
verí siet?

CLIN. si nil mali esset, iam híc adessent. CLIT. iam  
áderunt. CLIN. quando istúc 'iam' erit?

CLIT. non cógitas hinc lóngule esse? et nósti mores  
múlierum:

dum móliuntur, dúm conantur, ánnus est. CLIN. o  
Clitipho, 240

timeó. CLIT. respira: eccúm Dromonem cúm Syro  
una: adsúnt tibi.

SYRVS. DROMO. CLINIA. CLITIPHO.

Sy. Aín tu? DR. sic est. Sy. vérum interea, dúm  
sermones caédimus,  
illae sunt relictæ. CLIT. mulier tibi adest: audin,  
Clínia?

CLIN. ego vero audió nunc demum et video et valeo,  
Clitipho.

DR. mínime mirum : adeo impeditae súnť : ancillarúm  
gregem 245

dúcunt secum. CLIN. périi, unde illi súnť ancillae?  
CLIT. mén rogas?

SY. nón oportuít relictas : pórtant quid rerum! CLIN.  
ei mihi.

SY. aúrum, vestem : et vésperascit, ét non noverúť  
viam.

fáctum a nobis stúltest. abi dum tú, Dromo, illis  
óbviam :

própera : quid stas? CLIN. vaó misero mi, quánta de  
spe decidi! 250

CLIT. quí istuc? quae res té sollicitat aútem? CLIN.  
rogitas quíd siet?

viden tu? ancillas aúrum vestem, quám ego cum una  
ancíllula

híc reliqui, unde ei esse censes? CLIT. váh, nunc de-  
mum intéllego.

SY. dí boni, quid túrbaest! aedes nóstrae vix capiént,  
scio.

quíd comedent! quíd ébibent! quíd séné erit nostro  
miserius? 255

séd eccos video quós volebam. CLIN. o Iúppiter, ubi  
námst fides?

dum ego própter te errans pátria careo démens, tu  
intereá loci

conlócupletasti te, Ántiphila, et me in hís deseruísti  
malis,

proptér quam in summa infámia sum et meó patri mi-  
nus sum óbsequens,

quoius núnc pudet me et miseret, qui harum móres  
cantabát mihi, 260

monuísse frustra, néque eum potuísse úmquam ab hac  
me aspéllere.

quod támén nunc faciam : tám, quom gratum mñhi esse  
potuít, nólui.

nemóst miserior me. SY. híc de nostris vėrbis errat  
videlicet,

quae hic sumus locuti. Clinia, aliter tam amore  
 atque est accipis:  
 nam et vitast eadem et animus te erga idem ac fuit,  
 quantum ex ipsa re coniecturam fecimus. 208  
 CLIN. quid est obsecro? nam mihi nunc nil rerum  
 omniumst

quod malim quam me hoc falso suspicari.  
 Sy. hoc primum, ut nequid huius rerum ignores: anus,  
 quae est dicta mater esse ei antehac, non fuit: 210  
 ea obiit mortem: hoc ipsa in itinere alterae  
 dum narrat, forte audiui. CLIT. quae namst altera?  
 Sy. mane: hoc quod coepi primum enarrem, Clitipho:  
 post istuc veniam. CLIT. propra. Sy. iam primum  
 omnium,

ubi ventum ad aedis est, Dromo pulsat foris: 215  
 anus quaedam prodit: haec ubi aperuit ostium,  
 continuo hic se coniecit intro, ego consequor:  
 anus foribus obdit pessulum, ad lanam redit.  
 hic sciri potuit aut nusquam alibi, Clinia,  
 quo studio vitam suam te absente exegerit, 220  
 ubi de improvisost interventum mulieri:  
 nam ea res dedit tum existumandi copiam  
 cotidianae vitae consuetudinem,  
 quae quousque ingenium ut sit declarat maxime.  
 texentem telam studiose ipsam offendimus, 225  
 mediocriter vestitam veste lugubri  
 (eius annis causa opinor quae erat mortua)  
 sine auro: tum ornatam ita uti quae ornantur sibi,  
 nulla mala re esse expolitam muliebri  
 \* \* \* \* \*

capillus passus prolixae et circum caput 230  
 reiectus neglegenter, pax. CLIN. Syre mi, obsecro,  
 ne me in laetitiam frustra conicias. Sy. anus  
 subtemen nebat: praeterea una ancillula  
 erat; ea texebat una, pannis obsita,  
 neglecta, imunda inlue. CLIT. si haec sunt, Clit-  
 nia, 235

vera, ita uti credo, quis test fortunatior?  
 scin hanc quam dicit sordidatam et sordidam?

magnum hóc quoque signumst, dóminam esse extra  
nóxiam,

quom eiús tam neglegúntur internúnti.

nam disciplinast eís, demunerárier 300

ancillas primum, ad dóminas qui adfectánt viam.

CLIN. perge, óbsecro te, et cáve ne falsam grátiam

studeás inire. quíd aít, ubi me nóminas?

Sy. ubi dicimus redísse te et rogáre uti

veníret ad te, múlier telam désinit 305

contínuo et lacrumis óppet os totúm sibi,

ut fácte scires désiderio id fieri.

CLIN. prae gaúdio, ita me dí ament, ubi sim néscio:

ita tímui. CLIT. at ego nil ésse scibam, Clínia.

age dúm vicissim, Síre, dic quae illast áltera? 310

Sy. addúcimur tuam Bácschidem. CLIT. hem, quíd?  
Bácschidem?

ého sceleste, quó illam ducis? Sy. quó ego illam?  
ad nos scílicet.

CLIT. ád patremne? Sy. ad eum ípsam. CLIT. o ho-  
minis ínpudentem audáciam. Sy. heus tu,

nón fit sine períclo facinus mágnam nec memorábile.

CLIT. hóc vide: in mea víta tu tibi laúdem is quae-  
sitúm, scelus? 315

úbi si paululúm modo quid te fúgerit, ego périerim.

quíd illo facias? Sy. áť enim.. CLIT. quíd 'enim'?

Sy. sí sinas, dicám. CLIN. sine.

CLIT. síno. Sy. ita res est haéc nunc, quasi quom..

CLIT. quás malum ambagés mihi  
nárrare occipít? CLIN. Syre, verum hic dícit: mitte,  
ad rém redi.

Sy. énim vero reticére nequeo: múltimodis iniúriis,  
Clítipho, neque férrí potis ea. CLIN. aúdiundum her-  
clést, tace. 321

Sy. vís amare, vís potiri, vís quod des illi éffici:

táom esse in potiundó periculum nón vis: hau stulté  
sapis:

síquidem id saperest, vélle te id quod nón potest  
contíngere.

aút haec cum illis sánt habenda, aut illa cum his mit-  
téndá sunt. 325



hárum duarum cóndicionum núnc utram malís vide,  
 étsi consiliúm quod cepi réctum esse et tutúm scio.  
 nam ápuđ patrem tua amica tecum sine metu ut sit  
 cópiast:

túm quod illi argentum és pollicitus, eádem hac in-  
 veniám via,  
 quód ut efficerem orádo surdas iam áuris reddiderás  
 mihi. 330

quíd aliud tibi vis? CLIT. siquidem hoc fit. SY. sí-  
 quidem? experiundó scies.

CLIT. áge áge, cedo istuc tuóm consilium: quíd id  
 est? SY. adsimulábimus

túam amicam huius ésse. CLIT. pulchre: cédo, quíd  
 hic faciét sua?

án ea quoque dicétur huius, si úna haec dedecoríst  
 parum?

SY. imó ad tuam matrem ábducetur. CLIT. quíd  
 eo? SY. longumst, Clítipho, 335

sí tibi narrem, quam óbrem id faciam: vérum causast.  
 CLIT. fábulae:

níl satis firmi vídeo, quam obrem accipere hunc mi  
 expediát metum.

SY. máne, habeo aliud, si istuc metuís, ámbo quod fá-  
 teámini

síne periclo esse. CLIT. huius modi obsecro áliquid  
 reperi. SY. máxume:

ibo óbviám huic, dicam út revortatúr domum. CLIT.  
 hem, 340

quíd dixti? SY. ademptum tibi iam faxo omném metum,  
 in áurem utramvis ótiose ut dórmias.

CLIT. quíd ágo nunc? CLIN. tune? quód boni CLIT.  
 Syre, díe modo

verum. SY. áge modo: hodie séro ac nequiquám voles.  
 CLIN. datúr, fruare dúm licet: nam néscias 345

CLIT. Syre ínquam. SY. perge pórró, tamen istúc ago.

CLIN. eius síť potestas pósthac an numquám tibi.

CLIT. verum hércle istuc est. SYre, Syre ínquam, heus  
 heús, Syre.

SY. concáluit. quíd vis? CLIT. rédi, redi. SY. adsum:  
 díe quíd est?

iam hoc quôque negabis tibi placere. CLIT. immô,

Syre : 350

et me ét meum amorem et fâmam permittô tibi :

tu es iûdex : nequid accusandus sis vide.

Sy. ridiculumst te istuc me âdmonere, Clitipho :

quasi istic mea res minor agatur quâm tua.

hic siquid nobis fôrte advorsi evénerit, 355

tibi erûnt parata vérba, huic homini vérbera :

quaprôpter haec res ne útiquam neglectúst mihi.

sed istunc exora, ut súam esse adsimulet. CLIN. scí-  
licet

factûrum me esse : in eúm iam res rediit locum,

ut sit necessus. CLIT. mérito te amo, Clínia. 360

CLIN. verum illa nequid titubet. Sy. perdoctást probe.

CLIT. at hóc demiror, quí tam facile pótueris

persuâdere illi, quâé solet quos spérnere !

Sy. in témpore ad eam véni, quod rerum ómniumst

primúm : nam quendam misere offendi militem 365

eius nóctem orantem : haec árte tractabát virum,

ut illius animum cúpidum inopia incénderset :

eadémque ut esset ápod te hoc quam grátissimum.

sed heús tu, vide sis néquid imprudéns ruas.

patrém novisti ad hás res quam sit pérspicax : 370

ego te autém novi quam ésse soleas ínpotens :

ínvérsa verba, evérsas cervicís tuas,

gemitús, screatus, tússis, risus ábstine.

CLIT. laudâbis. Sy. vide sis. CLIT. tútimet mirâbere.

Sy. sed quâm cito sunt cónsecutæ mûlieres ! 375

CLIT. ubi súnť quor retines ? Sy. iám nunc haec  
non ést tua.

CLIT. scio, ápod patrem : at nunc ínterim. Sy. nilô  
magis.

CLIT. sine. Sy. nón sinam inquam. CLIT. quâéo pau-  
lispér. Sy. veto.

CLIT. saltém salutem. Sy. ábeas si sapiás. CLIT. eo :  
quid istic ? Sy. manebit. CLIT. hómínem felicem.

Sy. ámbula. 380

BACCHIS. ANTIPHILA. CLINIA. SYRVS.

DA. Édepol te, mea Antiphila, lando et fortunatam  
iú dico,  
id quom studuisti, isti formæ ut móres consimilés  
forent :

mínimeque, ita me dí ament, miror sí te sibi quisque  
éxpetit.

nám mihi, quale ingénium haberes, fúit indicio orátio :  
ét quom egomet nunc mécum in animo vítam tuam  
consídero 385

ómniumque adeó vostrarum, vólgu quæ ab se ségre-  
gant,

ét vos esse istíus módi et nos nón esse hau mirábilest :  
nam éxpedit bonas ésse vobis ; nós, quibuscum est res,  
nón sinunt :

quíppe forma inpúlsi nostra nós amatorés colunt :  
haéc ubi inminútast, illi súom animum alio cónferunt ;  
nísi si prospectum ínterea aliquid ést, desertæ vívi-  
mus. 391

vóbis cum uno sémel ubi aetatem ágere decretúmat  
viro :

quoíus mos maxumést consimilis vóstrum, hi se ad  
vos ádplicant.

hóc beneficio utríque ab utrisque véro devincímíni,  
út numquam ulla amóri vostro incidere possit cála-  
mitas. 395

AN. nésco alias : mé quidem semper scío fecisse  
sédulo,

út ex illius cómmodo meum cómpararem cómmodum.  
CL. a,

ergó, mea Antiphila, tú nunc sola réducem me in pa-  
triám facis :

nam dum ábs te absum, omnes míhi labores fuére  
quos cepí leves,

praetér quam tui caréndum quod erat. SY. crédo.

CL. Syre, vix súffero : 400

hocín me miserum nón licere meó modo ingeniúm frui !  
SY. immo út patrem tuom vídi esse habitum, díu  
etiam turbás dabit.

BA. quis nam híc adulescens ést, qui intuitur nós?

AN. a, retine me, óbsecro.

BA. amábo quid tibíst? AN. disperii, périi misera.

BA. quíd stupes?

CL. Antíphila. AN. videon Clíniam an non? BA.

quém vides? 405

CL. salve, ánime mi. AN. o mi Clínia, salve. CL.

út vales?

AN. salvóm venisse gaúdeo. CL. teneóne te,

Antíphila, maxumie ánimo exoptatám meo?

Sy. ite íntro: nam vos iám dudum expectát senex.

## ACTVS III.

## CHREMES. MENEDEMVS.

CH. Lucíscit hoc iam. céssó pultare óstium 410

vicíni, primo ex me út sciat sibi filium

redíссе? etsi adulescéntem hoc nolle intéllego.

verúm quom videam míserum hunc tam excruciárier

eius ábitu, celem tam ínsperatum gaúdium,

quom eí pericli níl ex indicíó siet? 415

hau fáciam: nam quod pótero adiutabó senem.

item ut filium meum amíco atque aequalí suo

video ínservire et sócium esse in negótiis,

nos quóque senes est aéquom senibus óbsequi.

ME. aut égo profecto ingénio egregio ad misérias 420

natús sum, aut illud fálsumst, quod volgo aúdio

dicí, diem adimere aégritudinem hóminibus:

nam míhi quidem cotídie augescít magis

de filio aégritúdo, et quanto diútius

abést, magis cupio tánto et magis desidéro. 425

CL. sed ípsum foras egréssum video: ibo, ádloquar.

Menedéme, salve: núntium adportó tibi,

quoius máxume te fieri participém cupis.

ME. numquíd nam de meo gnáto audivistí, Chremes?

CH. valet atque vivit. ME. tibi namst quaeso?

CH. apud me domi. 430

ME. meus gnatus? CH. sic est. ME. venit? CH.

certe. ME. Clinia

meus venit? CH. dixi. ME. eamus: duc me ad eum,  
obsecro.

CH. non vult te scire se redisse etiam, et tuum  
conspectum fugitat: propter peccatum hoc timet,  
ne tua duritia antiqua illa etiam adaucta sit. 435

ME. non tu ei dixisti ut essem? CH. non. ME.  
quam obrum, Chremes?

CH. quia pessume istuc in te atque in illum consulis,  
si te tam leni et victo animo esse ostenderis.

ME. non possum: satis iam, satis pater durus fui.

CH. a,

vemens in utramque partem, Menedeme, es nimis, 440  
aut largitate nimia aut parsimonia.

in eandem fraudem ex hac re atque ex illa incidis.

primum olim potius quam paterere filium  
commetare ad mulierculam, quae paululo  
tum erat contenta quoique erant grata omnia, 445  
proterruisti hinc. ea coacta ingratis  
postilla coepit victum volgo quaerere.

nunc quom sine magno intertrimento non potest  
haberi, quidvis dare cupis. nam ut tu scias,  
quam ea nunc instructa pulchre ad perniciem siet, 450  
primum iam ancillas secum adduxit plus decem,  
oneratas veste atque auro: satrapa si siet  
amator, numquam sufferre eius sumptus queat:

nedum tu possis. ME. estne ea intus? CH. sit rogas?

sensi: nam unam ei cenam atque eius comitibus 455

dedi: quod si iterum mihi sit danda, actum siet.

nam ut alia omittam, pýtissando modo mihi  
quid vini absumpsit 'sic hoc,' dicens 'asperum,  
pater, hoc est: aliud lenius sodas vide:'

relévi dolia omnia, omnis series: 460

omnis sollicitos habuit: atque haec una nox.

quid te futurum censés, quem adsidue exedent?

sic me di amabunt, ut me tuarum miserrumst,

Menedeme, fortunarum. ME. faciat quidlibet:

sumat consumat perdat, decretumst pati, 463  
 dum illum modo habeam mecum. CH. si certumst tibi  
 sic facere, illud permagni re ferre arbitror,  
 ut ne scientem sentiat te id sibi dare.

ME. quid faciam? CH. quidvis potius quam quod  
 cogitas:

per alium quemvis ut des: falli te sinas 470  
 technis per servolum: etsi subsensi id quoque,  
 illos ibi esse, id agere inter se clanculum.

Syrus cum illo vostro consusurrant, conferunt  
 consilia ad adulescentis: et tibi perdere  
 talentum hoc pacto satius est quam illo minam. 475  
 non nunc pecunia agitur, sed illud quo modo  
 minimo periculo id denique adulescentulo.

nam si semel tuum animum ille intellexerit,  
 prius proditurum te tuam vitam et prius  
 pecuniam omnem, quam abs te amittas filium: hui, 480  
 quantum fenestram ad nequitiam patefeceris,  
 tibi autem porro ut non sit suave vivere!  
 nam deteriores omnes sumus licentia.

[quod quoque quomque inciderit in mentem, volet,  
 neque id putabit pravomne an rectum siet.] 485

tu rem perire et ipsum non poteris pati.

dare denegaris: ibit ad illud flico,

quo maxime apud te se valere sentiet:

abiturum se abs te esse flico minabitur.

ME. videre vera atque ita uti res est dicere. 490

CH. somnum hercle ego hac nocte oculis non vidi meis,  
 dum id quaero, tibi qui filium restituerem.

ME. cedo dextram: porro te idem oro ut facias,  
 Chremes.

CH. paratus sum. ME. scin quid nunc facere te volo?

CH. dic. ME. quod sensisti illos me incipere fallere,  
 id ut maturent facere: cupio illi dare 495

quod vult, cupio ipsum iam videre. CH. operam dabo.

paulum negoti mi obstat: Simus et Crito

vicini nostri hic ambigunt de finibus:

me cepere arbitrum: ibo [ac] dicam, ut dixeram 500

operam daturum me, hodie non posse eis dare.

continuo hic adsum. ME. ita quaeso. di vostram fidem

ita comparatam esse hóminum naturam ómnium,  
 aliéna ut melius vídeant et diiúdicent  
 quam súa? an eo fit, quía in re nostra aut gáudio 505  
 sumus praepediti nímio aut aegritúdi-  
 ne? hic mihi nunc quanto plús sapit quam egomét mihi!  
 CH. dissólvi me, otíósus operam ut tibi darem.  
 Syrus ést prendendus átque adhortandús mihi.  
 a mé nescio quis éxit: concede hínc domum, 510  
 ne nós inter nos cóngruere séntiant.

## SYRVS. CHREMES.

SY. Hac illac circumcúrsa: inveniundum és tamen,  
 argentum; intendenda ín senemst fallácia.  
 CH. num mé fefellit hósco id struere? vídelicet,  
 quía Clíniae ille sérvos tardiúsculust, 515  
 idcírco huic nostro tráditast provincia.  
 SY. quis hic lóquitur? perii. núm nam haec audivít?  
 CH. Syre. SY. hem.  
 CH. quid tu ístic? SY. recte. equidém te demiror,  
 Chremes,  
 tam máne, qui heri tántum biberis. CH. níl nimis.  
 SY. 'nil' nárras? visa vérost, quod dici solet, 520  
 aquilaé senectus. CH. héia. SY. mulier cómmoda,  
 facéta haec meretrix. CH. sáne. SY. idem visást tibi?  
 et quídem, ere, forma lúculenta. CH. síc satis.  
 SY. ita nó n ut olim, séd uti nunc, sané bona:  
 minuméque miror, Clínia hanc si déperit: 525  
 sed habét patrem quendam ávidum, miserum atque  
 áridum,  
 vicínum hunc: novísti? át quasi is non dítiis  
 abúndet, gnatus eius profugit ínopia.  
 scis ésse factum ut dico? CH. quid ego nś sciam?  
 hominém pistrino dígnum. SY. quem? CH. istunc  
 sérvolum 530  
 dico ádulescentis. SY. Syre, tibi timuí male,  
 CH. qui pássus est id fieri. SY. quid facerét? CH.  
 rogas?  
 aliquid reperiret, fingeret fallácias,  
 undo éssset adulescénti, amicae quód daret,  
 atque hunc díficilem invitum servarét scem. 535

Sy. garrís. CH. haec facta ab illo oportebát, Syre.  
 Sy. elio quaeso laudas, quí eros fallunt? CH. in loco  
 ego véro laudo. Sy. récte sane. CH. quíppe qui  
 magnárum saepe id rémedium aegritúdinumst:

*vel* iam huic mansisset únicus gnatús domi. 540

Sy. iocón an serio illo haec dicat nésco,  
 nisi míhi quidem addit ánimum, quo lubeát magis.  
 CH. et núnc quid expectát, Syre? an dum hinc dénuo  
 abeát, quom *hic* tolerare éius sumptus nón queat?  
 nonne ád senem aliquam fábricam fingit? Sy. stó-

lidus est. 545

CH. at te ádiutare opórtet adulescéntuli  
 causá. Sy. facile equidem fácero possum, sí iubes;  
 etenim quo pacto id fieri soleat, cáleo.

CH. tanto hércle melior. Sy. nón est mentiri meum.

CH. fac érgo. Sy. at heus tu, fácito dum eadem haec  
 mémineris, 550

siquíd huius simile fórte aliquando evénerit,  
 ut súnť humana, túos ut faciat filius.

CH. non úsus veniet, spéro. Sy. spero hércle égo  
 quoque:

neque eó nunc dico, quó quicquam illum sénserim:

sed síquid, nequid; quás sit eius aetás, vides: 555

et ne égo te, si úsus véniat, magnificé, Chremes,  
 tractáre possim. CH. de ístoc, quom úsus vénerit,  
 vidébimus quid ópus sit: nunc istúc age.

Sy. numquám commodius úmquam erum audiví loqui,  
 nec quóm male facere créderem mi inpúnus 560

licéro. quis nam a nóbis egreditúr foras?

CHREMES. CLITIPHO. SYRVS.

CH. Quid istuc quaeso? quí istic mos est, Clitipho?  
 itane fieri oportet?

CL. quid ego feci? CH. vídin ego te módo manum in  
 sinum huic meretrici

ínserere? Sy. acta haec rés est: perii. CL. méne?

CH. hisce oculis, né nega.  
 facis ádeo indigne iniúriam illi, quí non abstineás  
 manum! 565

nam istaéc quidem contuméliast,



hóminem amicum récipere ad te atque eius amicam  
súbigitare.

vél heri in vino quam inmodestus fuísti. Sy. factum.

Ch. quám molestus!

út equidem, ita me dí ament, metui, quíd futurum  
dénique esset!

nóvi ego amantis: ánimum advortunt grávitèr quae  
non cénseas. 570

Cl. át fides mi apud hunc est, nil me istíus facturúm,  
pater.

Ch. ésto: at certe ut hinc concedas áliquo ab ore eo-  
rum áliquantisper.

múlta fert lubído: ea facere próhibet tua praeséntia.

dé me facio cóniecturam: némost meorum amicorum  
hodie,

apúd quem expromere ómnia mea occúlta, Clitipho,  
aúdeam. 575

apud álium prohibet dígnitas; apud álium ipsius factí  
pudet,

ne inéptus, ne protérvos videar: quód illum facere  
crédito.

sed nóstrumst intellégere, ut quomque atque úbi quom-  
que opus sit óbsequi.

Sy. quíd iste narrat! Cl. péríi. Sy. Clitipho, haéc  
ego praeciپیó tibi?

hóminis frugi et témpèrantis fúntu's officiúm. Cl.  
tace sodes. 580

Sy. récte sane. Ch. Síre, pudet me. Sy. crédo: ne-  
que id iniúria: quin

míhi molestumst. Cl. périgin? Sy. hercle vérum dico  
quód videtur.

Cl. nón accedam ad illos? Ch. eho quaeso, úna ac-  
cedundí viast?

Sy. áctumst: hic prius se índicarit quám ego argen-  
tum effécero.

Chremés, vin tu homini stúlto mi auscultáre? Ch.  
quid faciám? Sy. iube hunc 585

abíre hinc aliquo. Cl. quó ego hinc abeam? Sy. quó  
lubeat: da illis locum:

abi deambulatum. CL. deambulatum, quó? Sy. vān,  
quasi desit locus.

abi sáne istac, istórsum, quovis. CH. récte dicit, cónseo.  
CL. di te éradicent, quí me hinc extrudís, Syre.

Sy. at tú pol tibi istas pósthac comprimitó manus. 500  
cénsen vero? quíd illum porro crédis facturúm,  
Chremes,

nísi eum, quantum tíbi opis di dant, sérvas castigás  
mones?

CH. égo istuc curabo. Sy. átqui nunc, ere, tíbi istic  
adservándus est.

CH. fiet. Sy. si sapiás: nam mihi iam mínus minus-  
que obtémperat.

CH. quíd tu? ecquid de illó quod dudum técum egi  
egistí, Syre? 505

répperisti tíbi quod placeat án non? Sy. de fallácia  
dícis? sic: invéni nuper quándam. CH. frugi ea. cédo  
quid est?

Sy. dícam, verum ut áliud ex alio incidit. CH. quíd  
nám, Syre?

Sy. péssuma haec est méretrix. CH. ita vidétur. Sy.  
immo sí scias:

váh, vide quod incéptat facinus. fuit quaedam anus  
Corínthia: 600

huíce drachumarum haéc argenti mílle dederat mú-  
tuom.

CH. quíd tum? Sy. ea mortuást: reliquit filiam adu-  
lescéntulam.

éa relictá huic árrabonist pro illo argento. CH. in-  
téllego.

Sy. hánc secum huc addúxit, ea quae est núnc apud  
uxorém tuam.

CH. quíd tum? Sy. Cliniam órat, sibi uti id núnc det:  
illam illí tamen 605

póst daturam: mílle nummum póscit. CH. et poscít  
quidem? Sy. hui,

dúbium id est? ego sic + putavi. CH. quíd nunc facere  
cógitas?

Sy. égone? ad Menedemum íbo: dicam hanc ésse cap-  
tam ex Cária,

dítem et nobilém: si redimat, mágnum inesse in eá  
lucrum.

CH. érras. SY. quid ita? CH. pró Menedemo núnc  
tibi ego respóndeo 610

'nón emo': quid ágis? SY. optata lóquere. CH. qui?  
SY. non ést opus.

CH. nón opust? SY. non hércle vero. CH. quí istuc,  
miror. SY. iám scies.

máne, mane, quíd est quód tam a nobis gráviter crepu-  
erúnt fores?

SOSTRATA. CHREMES. NVTRIX. SYRVS.

So. Nisi me ánimus fallit, híc profectost ánulus, quem  
ego súspicor,

is quícum expositast gnáta. CH. quid volt sibi, Syre,  
haec orátio? 615

So. quid est? ísne tibi vidétur? NV. dixi equidem,  
úbi mi ostendisti, flico

eum ésse. So. at ut satis cóntemplata módo sis, mea  
nutrix. NV. satis.

So. abi núnciam intro, atque síla si iam lávorit, mihi  
núntia.

hic égo virum interea ópperibor. SY. té volt: videas  
quíd velit:

nesció quid tristis ést: non temerest: tímeo quid sit.  
CH. quid siet? 620

ne ista hércle magno iám conatu mágnas nugas díxerit.  
So. ehem mí vir. CH. ehem mea úxor. So. te ipsum

quaéro. CH. loquere quíd velia.  
So. prímum hoc te oro, néquid credas me ádvorsum

edictúm tuom  
fácere esse ausam. CH. vín me istuc tibi (at incredi-  
bilest) crédere?

crédo. SY. nescio quíd peccati pórtat haec pur-  
gátio. 625

So. méministin me grávidam, et mihi te máxumo opere  
edícere,

sí puellam párerem, nolle tólli? CH. scio quid féceris:  
sústulisti. SY. síc est factum: mínor ergo erus dam-  
no aúctus est.

So. mínume: sed erat híc Corinthia ánus haud in-  
pura: eí dedi

éxponendam. CH. o Iúppiter, tantam ésse in animo  
inscítiam! 630

So. péríi: quid ego féci? CH. rogitas? So. sí peccavi,  
mí Chremes,

ínsciens feci. CH. íd equidem ego, sí tú neges, certó  
scio,

te ínscientem atque ímprudentem dícere ac facere  
ómnia;

tót peccata in hác re ostendis. nám iam primum, sí  
meum

ínprium exequí voluisses, ínteremptam opórtuit, 635  
nón simulare mórtē verbis, re ípsa spem vítae dare.

át íd omitto: mísericordia, ánimus maternús: sino.  
quám bene vero abs té prospectumst, quód voluisti,

cógita:

némpe anuí illi pródita abs te fíliast planíssume,  
pér te vel uti quaéstum faceret vél uti vaenirét pa-

lam. 640

crédo, íd cogitásti: 'quídvis sátis est, dum vivát modo.'  
quíd cum illis agás, qui neque íus néque bonum atque

aequóm sciunt?

mélius peius, prósit obsit, níl vident nísi quód lubet.

So. mí Chremes, peccávi, fateor: víncor. nunc hoc te  
óbsecro,

quándo tuos est ánimus natu grávior, ignoscéntior, 645  
út meae stultitiae ín iustitia tuá sit aliquid praésidi.

CH. scílicet equidem ístuc factum ignóscam: verum,  
Sóstrata,

mále docet te méa facilitas múlta. sed ístuc quídquid  
est,

quá hoc occeptumst caúsa, loquere. So. ut stúltae et  
miseræ omnés sumus

réligiosae, quom éxponendam dó illi, de dígitó ánu-  
lum 650

détraho et eum díco ut una cúm puella expóneret,  
sí moreretur, ne éxpers partis ésset de nostrís bonis.

CH. ístuc recte: cónservasti te átque illam. So. is hic  
est ánulus.

CH. unde habes? So. quam Bacc̄his secum adduxit  
adulescēntulam, Sy. hem,  
quid illa narrat? So. ea lavatum dum it, servandum  
mihi dedit. 655  
ánimum non advórti primum: sēd postquam aspexi, slico  
cógnovi, ad te exflui. CH. quid nunc súspicare aut  
ínvenis  
de illa? So. nescio, nísi ut ex ipsa quaéras, unde  
hunc hábuerit,  
sí potis est reperíri. Sy. interii: plús spei video  
quám volo.  
nóstrast, si itast. CH. vívitne illa, quói tu dederas?  
So. nescio. 660  
CH. quíd renuntiávit olim? So. fécissee id quod  
iússeram.  
CH. nómen mulieris cedo quod sit, út quaeratur.  
So. Phílteraz.  
Sy. ípsast. mirum ní illa salvast ét ego perii. CH.  
Sóstrata,  
séquare me intro hac. So. út praeter spem evénit.  
quám timuí male,  
né nunc animo ita ésses duro, ut ólim in tollendó,  
Chremes! 665  
CH. nón licet hominem ésse saepe ita út volt, si res  
nón sinit.  
núnc ita tempus férť, mi ut cupiam fíliam: olim níl  
minus.  
Sy. Nisi me ánimus fallit, haú multum a me áberit  
infortúnium:  
ita hác re in angustum óppido nunc meá coguntur  
cópiæ:  
nisi áliquid video, ne ésse amicam hanc gnáti rescis-  
cát senex. 670  
nam quód de argento spérem aut posse póstulem me  
fállere,  
nil ést: triumpho, sí licet me látere tecto abscédere.  
cruciór bolum mihi tántum ereptum tám desubito e  
faúciibus.  
quid agam? aut quid comminíscar? ratio de íntegro  
ineundást mihi.

nil tām difficilest, quā quaerendo invēstigari pōssiet.  
quid si hōc nunc sic incīpiam? nil est. quid, sic?  
tantundem ēgero. 676  
at sic opinor. nōn potest. immo optime. eugae  
habeo optumam.  
retraham hērcle opinor ad me idem illud fūgitivom  
argentū tamen.

**CLINIA. SYRVS.**

CL. Nulla mihi res posthac potest iam intervenire  
 quae mi aegritudinem adferat: tanta haec laetitia  
 dedo patri me nunciam, ut frugaliior sim quam volt.  
 Sr. nil me fefellit: cognitast, quantum audio huius  
 verba.

istúc tibi ex senténtia tua óbtigisse laétor.

CL. o mī Syre, audisti óbsecro? Sy. quid nī? qui  
usque una adfúerim.

CL. *quoiquam* aéque audisti cómmode quicquam éven-  
nisme? Sy. núlly. 625

CL. atque ita me di ament, ut ego nunc non tam  
laetor quam illius: quam ego scio esse honore quo-  
vis dignam.

Sr. ita crêdo: sed nunc, Clínia, age, dá te mihi  
vicíssim :

nam amíci quoque res ést videnda in túto ut con-  
locétur,

nequid de amica nunc senex. CL. o Iuppiter. Sy.  
quiesce. 690

OL. Antíphila mea nubét mihi. Sr. sicín mihi inter-  
lóquere?

CL. quid faciam? Syre mi, gaúdeo: fer mé. Sy.  
fero hercle véro.

OL. deórum vitam aptí sumus. Sy. frustra óperam  
opinor súdo.

Cl. loquere: aúdio. Sy. at iam hoc nón agis. Cl. agám. Sy. videndumst, inquam, amíci quoque res, Clínia, tui in túto ut conlocétur. 65

nam sí nunc a nobís abis et Bácschidem hic relínquis,  
senéx resciscet flico esse amicam hanc Clitiphónis:

si abdúxeris, celábitur, itidem út celata adhúc est.

CL. at enim ístoc nil est mágis, Syre, meis núptiis  
advórsum.

nam quo óre appellabó patrem? tenés quid dicam?

Sy. quíd ní? 700

CL. quid dícam? quam causam ádferam? Sy. quin  
nólo mentiáre:

apérte ita ut res sése habet narráto. CL. quid ais?

Sy. iúbeo:

illám te amare et vélle uxorem, hanc ésse Clitiphónis.

CL. bonam átque iustam rem óppido inperás et factu  
fácilem.

et scilicet iam me hóc voles patrem éxorare ut  
célet 705

senem vóstrum? Sy. immo ut rectá via rem nárret  
ordine ómnem. CL. hem,

satin sánus es aut sóbrius? tu quídem illum plane  
pérdis.

[nam qui ille poterit esse in tuto, dic mihi.]

Sy. huíc equidem consílio palmam do: híc me mag-  
nífice écfero,

quí vim tantam in me ét potestatem hábeam tantae  
astútiae, 710

véra dicendo út eos ambos fállam: ut quom narrét  
senex

vóster nostro esse ístam amicam gnáti, non credát  
tamen.

CL. át enim spem istoc pácto rursum núptiarum  
omnem éripis:

nám dum amicam hanc méam esse credet, nón com-  
mittet filiam.

tú fors quid me fiat parvi péndis, dum illi cón-  
sulas. 715

Sy. quíd malum me aetátem censes vélle id adsi-  
mulárier?

únus est diés, dum argentum erípío: pax: nil ámplius.

CL. tántum sat habes? quíd tum quaeso, si hóc  
pater rescáverit?

Sy. quid si redeo ad illos qui aiunt 'quid si nunc  
caelum ruat?'

Cl. metuo quid agam. Sy. metuís? quasi non éa  
potestas sit tua, 720

quó velis in témpore ut te exólvas, rem faciás palam.

Cl. áge, áge, traducátur Bacchis. Sy. óptume ipsa  
exít foras.

BACCHIS. CLINIA. SYRUS. PHRYGIA. DROMO.

Ba. Satis pól proterve mé Syri promíssa huc in-  
duxérunt,

decém minas quas míhi dare pollicítust, quod si is  
nunc me

decéperit, saepe óbsecrans me ut véniam frustra véniet:  
aut quóm venturam díxero et constítuero, quom is

renúntiarit, Clítipho quom in spé pendebit ánimi:  
decípíam ac non veniám, Syrus míhi térgo poenas

péndet.

Cl. satis scíte promittít tibi. Sy. atqui tu hánc  
iocari erédís?

faciét nisi caveo. Ba. dórmíunt: ego pól istos com-  
movébo. 725

mea Phrýgia, audístin, módo iste homo quam vlllam  
demonstrávit

Charíni? Ph. audívi. Ba. préxumam esse huic fún-  
do ad dextram? Ph. mémini.

Ba. currículo percurre: ápod cum mllés Dionysia  
ágitat:

Sy. quid incéptat? Ba. dic me hic óppido esse in-  
vítam atque adservári:

verum áliquo pacto vérba me his datúram esse et  
ventúram. 735

Sy. perii hércle. Bacchis, máne, mane: quo mltis  
istanc quaéso?

iube máneat. Ba. i. Sy. quin ést paratum argén-  
tum. Ba. quin ego máneo.

Sy. atquí iam dabitur. Ba. út lubet. num ego  
ínsto? Sy. at scin quid sódes?



BA. quid? SY. transeundumst nunc tibi ad Ménedemum et tua pompa eo traducendast. BA. quam rem agis, scelus? SY. égon? argentum cúdo, 740  
quod tibi dem. BA. dignam mé putas, quam inlúdas? SY. non est témere.  
BA. etiámne tecum hic rés mihist? SY. minumé: tuom tibi réddo.  
BA. eátur. SY. sequere hac. heús, Dromo. DR. quis mé volt? SY. Syrus. DR. quid ést rei?  
SY. ancillas omnis Báčchidis tradúce huc ad vos própere.  
DR. quam obrém? SY. ne quaeras: écferant quao sécum huc attulérunt. 745  
sperábit sumptum sibi senex levátum esso harunc ábitu:  
ne ille haúscit, hoc paulúm lucri quantum éi damni adpórtet.  
tu néscis id quod scís, Dromo, si sápies. DR. mutum díces.

## ACTVS IV.

CHREMES. SYRVS.

CH. Ita mé di amabunt, út nunc Menedemí vicem miserét me: tantum dévenisse ad eúm mali. 750  
illáncine mulierem álere cum illa fámilia!  
etsí scio, hosce aliquót dies non séntiet:  
ita mágno desidério fuit ei fílius.  
verum úbi videbit tántos sibi sumptús domi  
cotídianos fieri nec fieri modum, 755  
optábit rursum ut ábeat ab se fílius.  
Syrum óptume eccum. SY. céssó hunc adoriri? CH.  
Syre. SY. hem.  
CH. quid ést? SY. te mi ipsum iám dudum optabám dari.

CH. vidére egisse iam nescio quid cum sene.

Sy. de illó quod dudum? dictum [ac] factum red-  
didi. 760

CH. bonam fide? Sy. bona. CH. hercle non possum  
pati,

quin tibi caput demulceam: accede huc, Syre:

faciam boni tibi aliquid pro ista re, ac lubens.

Sy. at si scias quam scite in mentem venerit.

CH. vah, gloriare evenisse ex sententia? 765

Sy. non hercle vero, verum dico. CH. dic quid est!

Sy. tui Clitiphonis esse amicam hanc Bacchidem

Menedemo dixit Clinia, et ea gratia

secum adduxisse, ne tu id persentisceres.

CH. probé. Sy. dic sodes. CH. nimium, inquam. Sy.  
immo si scias: 770

sed porro ausculta, quod super est fallaciae.

sese ipse dicit tuam vidisse filiam:

eius sibi complacitam formam, postquam aspexerit:  
hanc cupere uxorem. CH. modone quae inventast?

Sy. eam:

et quidem iubebit posci. CH. quam obrem istuc,  
Syre? 775

nam prorsum nil intellego. Sy. vah, tardus ea.

CH. fortasse. Sy. argentum dabitur ei ad nuptias,

aurum atque vestem qui...tenesne? CH. comparet?

Sy. id ipsum. CH. at ego illi neque do neque despondeo.

Sy. non? quam obrem? CH. quam obrem? me rogas?  
homini...Sy. ut lubet. 780

non ego dicebam in perpetuum ut illam illi dares,

verum ut simulares. CH. non meast simulatio:

ita tu istaec tua misceto, ne me admisceas.

ego quod daturus non sum, ut ei despondeam?

Sy. credebam. CH. minime. Sy. scite poterat  
fieri: 785

et ego hoc, quia dudum tu tanto opere suaseras,

eo coepi. CH. credo. Sy. ceterum equidem istuc,  
Chremes,

aequi bonique facio. CH. atqui quam maxime

volo te dare operam ut fiat, verum alia via.

Sy. fiat, quaeratur aliquid. sed illud quod tibi 790

dixi de argento, quod ista debet Baccchidi,  
 id nunc reddendumst illi: neque tu scilicet  
 illuc confugies: 'quid mea? num mihi datumst?  
 num iussi? num illa oppignerare filiam  
 meam me invito potuit?' verum illud, Chremes, 795  
 dicunt: 'ius summum saepe summast malitia.'  
 CH. hau faciam. SY. immo aliis si licet, tibi non licet:  
 omnes te in lauta esse et bene aucta re putant.  
 CH. quin egomet iam ad eam deferam. SY. immo  
 filium  
 iube potius. CH. quam obrem? SY. quia enim in eum  
 suspitios 800  
 translata amoris. CH. quid tum? SY. quia videbitur  
 magis veri simile id esse, quom hic illi dabit:  
 et simul conficiam facilius ego quod volo.  
 ipse adeo adest: abi, effer argentum. CH. efferro.

## CLITIPHO. SYRVS.

CL. Nullast tam facilis res, quin difficilis siet, 805  
 quom invitus facias. vel me haec deambulatio,  
 quam non laboriosa, ad languorem dedit.  
 nec quicquam magis nunc metuo quam ne denuo  
 miser aliquo extrudar hinc, ne accedam ad Baccchidem.  
 ut te quidem di deaeque omnes quantumst cum tuo,  
 Syre, istoc invento cumque incepto perduint! 811  
 huius modi mihi res semper comminiscere,  
 ubi me excarnufices. SY. ibin hinc quo dignus es?  
 quam paeno tua me perdidit protervitas!  
 CL. vellem hercle factum, ita meritu's. SY. meritus?  
 quomodo? 815  
 ne istuc ex te prius audivisse gaudeo,  
 quam argentum haberes, quod daturus iam fui.  
 CL. quid igitur dicam tibi vis? abin istinc? mihi  
 amicum adduxti, quam non licitumst tangere.  
 SY. iam non sum iratus. sed scin ubi nunc sit tibi 820  
 tua Baccchis? CL. apud nos. SY. non. CL. ubi ergo?  
 Sy. apud Cliniam.  
 CL. perii. SY. bono animo es: iam argentum ad eam  
 deferes,  
 quod ei pollicitu's. CL. garris. unde? SY. a tuo patre.

CL. ludis fortasse me? SY. ipsa re experibere.  
 CL. ne ego fortunatus homo sum: te deamó, Syra. 825  
 SY. sed pater egreditur. cáve quicquam admirátus sis,  
 qua caúsa id fiat: óbsecundato in loco:  
 quod imperabit fácito: loquitor paúcula.

## CHREMES. CLITIPHO. SYRA.

CH. Vbi Clítipho hic est? SY. 'éccum me' inque.  
 CL. eccum híc tibi.  
 CH. quid rei ésset dixti huic? SY. dixi pleraque  
 ómnia. 830  
 CH. cape hóc argentum ac défer. SY. i: quid stás, lapis?  
 quin áccipis? CL. cedo sána. SY. sequere hac me ócius:  
 tu hic nós, dum eximus, ínterea opperíbere:  
 nam níl est illic quód moremur diútius.  
 CH. mínas quidem iam decem habet a me filia, 835  
 quas pró alimentis ésse nunc ducó datas:  
 hasce órnaméntis cónsequentur álterae:  
 porro haéc talenta dótis adpescúnt duo.  
 quam múlta, iusta iniústa, fiunt móribus!  
 mihi núnc relictis rébus inveniúndus est 840  
 aliquís, labore invénta mea quói dém bona.

## MENEDEMVS. CHREMES.

ME. Multo ómnium nunc mé fortunatíssimum  
 factúm puto esse, gnáte, quom te intéllego  
 resipísse. CH. ut errat. ME. te ípsum quaerebám,  
 Chremes:  
 servá, quod in te est, filium et me et fámiliam. 845  
 CH. cedo quíd vis faciam? ME. invénisti hodie filiam.  
 CH. quid tum? ME. hanc uxorem sibi dari volt Clínia.  
 CH. quaesó quid tu homini's? ME. quíd est? CH.  
 quíd? iamne oblítus es,  
 intér nos quid sit díctum de fallácia,  
 ut eá via abs te argéntum auferretúr? ME. scio. 850  
 CH. ea rés nunc agitur ipsa. ME. quid narrás, Chremes?  
 immo haéc quidem quae apúd me est, Clitiphónis est  
 amíca: ita aiunt. CH. ét tu credis? ME. ómnia.  
 CH. et illum áiunt velle uxórem, ut quom despónderim

des qui aurum ac vestem atque alia quae opus sunt  
comparat. 855

ME. id est profecto: id amicae dabitur. CH. scilicet  
datum. ME. a, frustra sum igitur gavisus miser.

[quidvis tamen iam malo quam hunc amittere.]

quid nunc renuntiem abs te responsum, Chremes,  
ne sentiat me sensisse atque aegre forat? 860

CH. aegre? nimium illi, Menedeme, indulges. ME. sine:  
inceptumst: perfice hoc mihi perpetuo, Chremea.

CH. dic convenisse, egisse te de nuptiis.

ME. dicam. quid deinde? CH. me facturum esse omnia,  
generum placere; postremo etiam, si voles, 865  
desponsam quoque esse dico. ME. em, istuc volueram.

CH. tanto citius te ut poscat et tu, id quod cupis,  
quam ocissime ut des. ME. cupio. CH. ne tu pro-  
pediem,

ut istam rem video, istius obsaturabere.

sed haec uti sunt, cautim et paulatim dabis, 870

si sapias. ME. faciam. CH. abi intro: vide quid pos-  
tulet.

ego domi ero, siquid me voles. ME. sane volo:

nam te scientem faciam, quidquid egero.

## ACTVS V.

### MENEDEMVS. CHREMES.

ME. Ego me non tam astutum neque ita perspicacem  
esse id scio:

sed hic adiutor meus et monitor et praemonstrator  
Chremes 875

hoc mihi praestat: in me quidvis harum rerum con-  
venit,

quae sunt dicta in stulto, caudex, stipex, asinus,  
plumbeus:

in illum nil potest: exuperat eius stultitia haec omnia.

CH. óhe, desiste inquám deos, uxor, grátulando obtúndere,  
túum esse inventam gnátam: nisi illos éx tuo ingenio  
iúdicas, 880

út nil credas intellegere, nísi idem dictumst céntiens.  
séd interim quid illíc iam dudum gnátus cessat cúm  
Syro?

ME. quós aís hominéa, Chremes, cessáre? CH. ehem,  
Menedeme, ádvenis?

díc mihi, Cliniaé quae dixi núntiastin? ME. ómnia.  
CH. quíd aít? ME. gaudere ádeo coepit, quási qui  
cupiunt núptias.

CH. háhahae. ME. quid risísti? CH. servi vénere in  
mentém Syri 885  
cálliditates. ME. itane? CH. voltus quóque hominum  
fingít scelus.

ME. gnátus quod se adsímulat laetum, id dícis? CH. id.  
ME. idem istúc mihi  
vénit in mentém. CH. veterator. ME. mágis, si ma-  
gis norís, putes

íta rem esse. CH. ain tu? ME. quín tu auscultas. CH.  
máne *dum*, hoc prius scire éxpeto, 890  
quíd perdidideris. nam úbi desponsam núntiasti filio,  
cóntinuo iniecísse verba tíbi Dromonem scílicet,  
spónsae vestem aurum átque ancillas ópus esse: argen-  
tum út dares.

ME. nóh. CH. quid? non? ME. non inquám. CH. neque  
ipse gnátus? ME. nil prorsúm, Chremes.  
mágis unum etiám instáre, ut hodie cóficiantur núp-  
tiae. 895

CH. míra narras. quíd Syrus meus? ne ís quidem quic-  
quám? ME. nihil.

CH. quam óbrem, nescio. ME. équidem miror, qui ália  
tam plané scias.  
séd ille tuom quoqué Syrus idem míre finxit filium,  
út ne paululúm quidem subolat ésse amicam hanc  
Clíniae.

CH. quíd aís? ME. mitto iam ósculari atque ámplexari:  
id níl puto. 900

CH. quíd est quod ampliús simuletur? ME. váh. CH.  
quid est? ME. audí modo.

est mihi ultimis conclave in aedibus quoddam retro:  
huc est intro latus lectus, vestimentis stratus est.

CH. quid postquam hoc est factum? ME. dictum factum  
huc abiit Clitipho.

CH. solus? ME. solus. CH. timeo. ME. Bacchis con-  
secutast ilico. 905

CH. sola? ME. sola. CH. perii. ME. ubi abiire intro,  
operuere ostium. CH. hem,

Clinia haec fieri videbat? ME. quid ni? mecum una  
simul.

CH. filist amica Bacchis: Menedeme, occidi.

ME. quam obrum? CH. decem dierum vix mihi  
familia.

ME. quid? istuc times quod ille operam amico dat  
suo? 910

CH. immo quod amicae. ME. si dat. CH. an dubium  
id tibi?

quemquamne tam comi animo esse aut leui putas,  
qui se vidente amicam patiatur suam?

ME. quid ni? quo verba facilius dentur mihi.

CH. derides merito. mihi nunc ego susceuso: 915

quot res dedere, ubi possem persentiscere,

ni essem lapis! quae vidi! vae misero mihi.

at ne illud haud inultum, si vivo, ferent:

nam iam.. ME. non tu te cohibes? non te respicis?

non tibi ego exempli satis sum? CH. prae iracun-  
dia, 920

Menedeme, non sum apud me. ME. tene istuc loqui!

nonne id flagitiumst, te aliis consilium dare,

foris sapere, tibi non potis esse auxiliarius?

CH. quid faciam? ME. id quod me fecisse aiebas  
parum.

fac te patrem esse sentiat: fac ut audeat 925

tibi credere omnia, abs te petere et poscere:

nequam aliam quaerat copiam ac te deserat.

CH. immo abeat potius malo quovis gentium,

quam hic per flagitium ad inopiam redigat patrem:

nam si illi pergo suppeditare sumptibus, 930

Menedeme, mihi illaec vero ad rastros res redit.

ME. quot incommoditates hac re accipies, nisi caveris!

difficilem ostendes te esse et ignoscās tamen  
post, et id ingratum. CH. a nescis, quam doleam.

ME. ut lubet.

quid hoc quod rogo, ut illa nubat nostro? nisi quid  
est 935

quod magis vis. CH. immo et gener et affines placent.

ME. quid dotis dicam te dixisse filio?

quid obtinuisti? CH. dotis? ME. ita dico. CH. a.

ME. Chremes,

nequid vereare, si minus: nil nos dos movet.

CH. duo talenta pro re nostra ego esse decrevi satis:  
sed ita dictu opus est, si me vis salvum esse et rem

et filium, 941

me mea omnia bona doti dixisse illi. ME. quam rem  
agis?

CH. id mirari te simulato et illum hoc rogato simul,  
quam obrem id faciam. ME. quin ego vero quam obrem  
id facias nescio.

CH. egone? ut eius animum, qui nunc luxuria et las-  
civia 945

diffluit, retundam, redigam, ut quo se vortat nesciat.

ME. quid agis? CH. mitte: sine me in hac re gerere  
mihi morem. ME. sino:

itane vis? CH. ita. ME. fiat. CH. ac iam uxorem ut  
arcessat paret.

hic ita ut liberis est aequom dictis confutabitur.

sed Syrum quidem egomet si vivo adeo exornatum  
dabo, 950

adeo depexum, ut dum vivat meminerit semper mei:

qui sibi me pro deridiculo ac delectamento putat.

non, ita me di ament, auderet facere haec viduae  
mulieri,

quae in me fecit.

CLITIPHO. MENEDEMVS. CHREMES. SYRVS.

CL. Itane tandem quaeso est, Menedeme,  
ut pater

tam in brevi spatio omnem de me elegerit animum  
patris? 955



quód nam ob factum? quíd ego tantum scéleris ad-  
misi miser!

vólgo faciunt. ME. scío tibi esse hoc grávius multo ac  
dúrius,

quos fit: verum ego haú minus aegre pátiór, id qui  
nescio

néc rationem cápio, nisi quod tibi bene ex animó volo.

CL. híc patrem astare aibas. ME. eccum. CH. quíd  
me incusas, Clítipho? 960

quídquid ego huius féci, tibi prospéxi et stultitiás tuas.  
tibi te vidi animo ésse omisso et suávia in praeséntia  
quae éssent prima habére neque consúlere in longi-  
túdinem:

cépi rationem, út neque egeres néque ut haec posses  
pérdera.

tibi quoi decuit prímo, tibi non lícuit per te míhi  
dare, 965

ábii ad proxumúm, tibi qui erat: ei commisi et cré-  
didi.

tibi tuas stultitiás semper érit praesídium, Clítipho,  
víctus, vestitús, quo in tectum té receptes. CL. ei  
míhi.

CH. sátiús est quam te ípso herede haec póssidere  
Bácchidem.

Sy. dísperei: sceléstus quantas túrbas concivi ín-  
sciens! 970

CL. émori cupió. CH. prius quaeo díscas, quíd sit  
vívère.

tibi scies, si dísplicebit víta, tum istoc útitor.

Sy. ére, licetne? CH. lóquere. Sy. at tuto. CH. ló-  
quere. Sy. quae istast právitas

quaeve amentíast, quod peccavi égo, id obesse huic?  
CH. sícet.

né te admisce: némo accusat, Síre, te: nec tu arám  
tibi 975

néc precatorém pararis. Sy. quíd agis? CH. nil su-  
cénseo

néc tibi nec tibi: nec vos est aéquom quod fació míhi.

Sy. ábiit? vah, rogásse vellem. CL. quíd? Sy. unde  
peterem míhi cibum:

ita nos alienávit. tibi iam esse ad sororem intéllego.

CL. adeón rem rediisse, út periculum etiam á fame mihi  
ait, Syre! 990

Sy. modo líceat vivere, ést spes CL. quae? Sy. nos  
ésuriturós satia.

CL. inrídes in re tánta neque me quícquam consilio  
ádiuvas?

Sy. immo ét ibi nunc sum et úsque id egi dúdum, dum  
loquitúr pater:

et quántum ego intellégere possum, CL. quíd? Sy.  
non aberit lóngius.

CL. quid id érgo? Sy. sic est: nón esse horum to  
árbitor. CL. qui istác, Syre? 995

satin sánus es? Sy. ego dícam, quod mi in méntemst:  
tu díiúdicá.

dum istís fuisti sólus, dum nulla ália delectátio

quae própior esset, te índulgebant, tibi dabant: nunc  
fília

postquámst inventa véra, inventast cáusa qua te ex-  
péllerent.

CL. est véri simile. Sy. an tu ób peccatum hoc ésse  
illum iratúm putas?

CL. non árbitor. Sy. nunc áliud specta: mátres om-  
nes fíliis 991

in péccato adiutríces, auxilio in paterna iniúria

solent ésse: id non fit. CL. vérum dicis: quíd ergo  
nunc faciám, Syre?

Sy. suspítionem istánc ex illis quaére: rem profér  
palam.

si nón est verum, ad mísericórdiam ámbos adducés  
cito, 995

aut scíbis quóiús sis. CL. récte suades: faciám. Sy.  
sat recte hóc mihi

in méntem venit: nám quam maxume huic vana haec  
suspítio

erit, tám facillumé patris pacem in léges conficiét  
suas.

etiam háuscio anne uxórem ducat ác Syro nil grátiae.

quid hoc aútem? senex exít foras: ego fúgio. adhuc  
quod fáctumst, 1000

miror non iussu me ilico adripi: ad Menedemum hunc  
pérgam.  
eum mihi precatorém paro: sen: nostra nil fidei  
hábeo.

## SOSTRATA. CREMUS

So. Profecto nisi cavés tu homo, aliquid gnáto con-  
ficiés mali:

idque ádeo miror, quó modo  
tam inéptum quicquam tibi venire in méntem, mi vir,  
pótuerit. 1005

CH. oh, pérgin mulier ésse? nullamne égo rem um-  
quam in vitá mea  
volui, quin tu in ea ré mihi fueris ádvorsatrix, Sóa-  
trata?

at sí rogem iam, quíd est quod peccem, aut quam  
óbrem hoc faciam: néscias,  
in quá re nunc tam cónfidenter réstas, stulta. So. ego  
néscio?

CH. immó scis potius, quám quidem redeat *de* ínte-  
gro haec orátio. So. oh, 1010  
iníquos es, qui mé tacere dé re tanta póstules.

CH. non póstulo iam: lóquere: nilo mínus ego hoc fa-  
ciám tamen.

So. fácies? CH. verum. So. nón vides quantúm mali  
ex ea re éxcites?

súbditum se súspectatur. CH. 'súbditum' ain tu? So.  
síc erit,

mi vir. CH. confitéra. So. au te obsecro, ístuc ini-  
micís siet. 1015

égon confítear meúm non esse fílium, qui sít meus?  
CH. quid? métais ne non, quóm velis, convíncas esse  
illúm tuom?

So. quod fíliast invénta? CH. non: sed quód [magis  
credundum siet

id quod est consimilis moribus  
convíncas facile ex te natum: nam] tui similis ést  
proba. 1020

nam illi nil vitíst relictum, quín siet itidémi tibi.

túm praeterea tálem nisi tu núlla pareret fílium.  
 séd ipse egreditur, quám severus: rém quom videas,  
 cénseas.

## CLITIPHO. SOSTRATA. CHREMES.

CL. Si úmquam ullum fuit témpus, mater, quom égo  
 voluptatí tibi  
 fúerim, dictus fílius tuos vóstra voluntate: óbsecro,  
 eíus ut memineris atque inopis núnc te miserescát  
 mei; 1026  
 quód peto aut voló, parentis meós ut commonstrés  
 mihi.

So. óbsecro, mi gnáte, ne istuc ín animum inducás  
 tuom,  
 álienum esse tá. CL. sum. So. miseram me, hócine  
 quaesisti óbsecro?  
 ita mihi atque huic sís superstes, út *tu* ex me atque  
 hoc nátus es: 1030  
 ét cave posthac, sí me amas, umquam ístuc verbum  
 ex te aúdiam.

CH. át ego, si me métuis, mores cáve in te esse istos  
 séntiam.

CL. quós? CH. sí scire vís, ego dicam: gérro, inera,  
 fraus, hélluo,  
 gáneo, damnósus: crede, et nóstrum te esse crédito.

CL. nón sunt haec paréntis dicta. CH. nón, si ex ca-  
 pite sís meo 1035  
 nátus, item ut aiúnt Minervam esse éx Iove, ea causá  
 magis

pátiar, Clitiphó, flagitiis tuis me infamem fíeri.

So. dí istaec prohibeánt. CH. deos nescio: égo quod  
 potero, sédulo.

quaéris id quod habés, parentis: quód abest non quae-  
 rís, patri

quó modo obsequáre et ut serves quód labore invé-  
 nerit. 1040

nón mihi per fallácias addúcere ante oculos . . pudet  
 dícere hac praesénte verbum túrpe: at te id nulló  
 modo

fácere puduit. CL. éheu, quam nunc tótus displiceó  
mihi,  
quám pudet: neque quód principium cápiam ad pla-  
candúm scio.

MENEDEMVS. CHREMES. SOSTRATA. CLITIPHO.

ME. Énim vero Chremés nimis graviter crúciat adules-  
céntulum 1045  
nfmisque inhumane: éx eo ergo ut pácem conciliem.  
óptume  
ipsos video. CH. ehém, Menedeme, quór non arcessí  
iubes  
fíliam et quod dótis dixi fírmas? So. mi vir, te  
óbsecro  
né facias. CL. pater, óbsecro mi ignóscas. ME. da  
veniám, Chremes:  
sine to exorent. CH. méa bona ut dem Bácbhidi donó  
sciens? 1050  
nón faciam. ME. at id nos nón sinemus. CL. sí me  
vivom vís, pater,  
ígnosce. So. ago, Chremés mi. ME. age quaeso, né  
tam offirma té, Chremes.  
CH. quíd istic? video nón licere ut coéperam hoc per-  
téndere.  
ME. fácis, ut te decét. CH. ea lege hoc ádeo faciam,  
sí facit  
quód ego hunc aequom cénseo. CL. pater, ómnia fa-  
ciam: ínpéra. 1055  
CH. úxorem ut ducás. CL. pater. CH. nil áudio. So.  
ad me récipio:  
fáciét. CH. nil etiam áudio ipsum. CL. péríi. So. an  
dubitas, Clítipho?  
CH. ímmo utrum volt. So. fáciét omnia. ME. haéc  
dum incipias, grávia sunt,  
dúmque ignores: úbi cognoris, fáclia. CL. faciám,  
pater.  
So. guáte mi, ego pol tíbi dabo illam lépidam, quam  
tu fáclie ames, 1060

filiam Phanócratae nostri. CL. rúfamne illam vírgi-  
 nem,  
 caésiam, sparso óre, adunco náso? non possúm, pater.  
 CH. héia, ut elegáns est: credas ánimum ibi esse. So.  
 aliám dabo.  
 CL. ímmo, quandoquidém ducendast, égomet habeo  
 própemodum  
 quám volo. So. nunc laúdo, gnata. CL. Archónidi  
 huius filiam. 1063  
 So. sátis placet. CL. pater, hóc nunc restat. CH.  
 quíd? CL. Syro ignoscás volo  
 quas mea causa fécit. CH. fiat. ω vós valetē et  
 plaúdite.

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## METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 174 iambici senarii  
 — 175 et 177 trochaici octonarii  
 — 176 trochaicus septenarius  
 — 178 trochaicus dimeter catalecticus  
 — 179 et 180 trochaici septenarii  
 — 181 ad 241 iambici octonarii  
 — 242 ad 256 trochaici septenarii  
 — 257 ad 264 iambici octonarii  
 — 265 ad 311 iambici senarii  
 — 312 trochaicus septenarius  
 — 313 trochaicus octonarius  
 — 314 ad 339 trochaici septenarii  
 — 340 ad 380 iambici senarii  
 — 381 ad 397 trochaici septenarii  
 — 398 ad 404 iambici octonarii  
 — 405 ad 561 iambici senarii  
 — 562 et 563 trochaici octonarii  
 — 564 trochaicus septenarius  
 — 565 iambicus octonarius  
 — 566 iambicus quaternarius  
 — 567 ad 569 trochaici octonarii  
 — 570. 571. 573 trochaici septenarii  
 — 572 et 574 trochaici octonarii  
 — 575 ad 578 iambici octonarii  
 — 579 trochaicus septenarius  
 — 580 ad 582 trochaici octonarii  
 — 583 et 584 trochaici septenarii  
 — 585 ad 588 iambici octonarii  
 — 589 et 590 iambici senarii  
 — 591 ad 613 trochaici septenarii  
 — 614 ad 622 iambici octonarii  
 — 623 ad 667 trochaici septenarii

- V. 668 ad 678 iambici octonarii  
— 679 ad 707 iambici septenarii  
— 709 ad 722 trochaici septenarii  
— 723 ad 743 iambici septenarii  
— 749 ad 873 iambici senarii  
— 874 ad 907 trochaici septenarii  
— 908 ad 939 iambici senarii  
— 940 ad 979 trochaici septenarii  
— 980 ad 999 iambici octonarii  
— 1000 ad 1002 iambici septenarii  
— 1003 iambicus octonarius  
— 1004 iambicus quaternarius  
— 1005 ad 1012 iambici octonarii  
— 1013 ad 1016 trochaici septenarii  
— 1017 et 1018 iambici octonarii  
— 1021 ad 1067 trochaici septenarii
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## HAVTON TIMORVMENOS.

THE present edition is probably the first in which the title of this play appears in its genuine form; in mss. and editions we always find it called *Heauton timorumenos*, though this form is at variance with Terence's own prosody prol. 5, on which Bentley already observed 'notatum velim sic hoc pronuntiatum esse, *Hodiē sum acturus Hæiton timorūmenon*, ut Graeci αὐτὸν æque ac τὰυτὸν'. See also L. Müller de re metr. p. 276, and O. Dziatzko *rh. mus.* xx 571. The play was first exhibited in the year 491 (Introd. p. 4), and is solely based on Menander's 'Εαυτὸν τιμωροῦμενος (fragments in Meineke's edition, p. 54—56): an allusion to the meaning of this title in Latin occurs in the play itself, v. 81.

### DIDASCALIA.

*egit Ambivius Turpio*: so according to the Bamb. ms.; mss. of the Calliopian class read *egere L. Ambivius Turpio, L. Atilius Praenestinus*, a variety on which see our note to the corresponding passage in the did. of the Eunuchus, p. 335. *M. Iuventio Ti. Sempronio cos.* i. e. the consuls of the year 591: but our mss. read perversely *Cn. Cornelio Marco Iuvenio cos.* (Bamb.) or *Ium. Iunio T. Sempronio cos.* (Calliop.) whence O. Dziatzko (*rh. mus.* xxi 69) concludes that this play was also exhibited a. 608 under the consulship of *Cn. Cornelius* and *L. Mummius*, while Geppert, though with much less probability, had conjectured that these names pointed to a performance a. 616 under the consulship of *P. Cornelius Scipio* and *D. Iunius Brutus*.

### PERIOCHA.

4 *ut* is the reading of editions, but the Bamb. according to Poliziano's collation gives *ubi*. 7. I have printed what Poliziano's collection leads me to believe is the reading of the Bamb. ms., viz. *et* instead of *ut*. There can be no doubt that *et* gives a better sense than *ut*, in fact this seems hardly capable of a satisfactory explanation. Translate 'when Clinia sent for Antiphila, both her friend Bacchis came and also Antiphila disguised as a servant-maid'.

## PROLOGVS.

The commencement of this prologue will be found very different in this edition from what it is in others. The numbers of the lines alone (which I have left unchanged in accordance with Fleckeisen's edition) indicate that 8 lines have been omitted between v. 6 and 10. As to the changes which it was found necessary to introduce into the text, it will be best to translate here part of my article 'Studien zu Terentius und Plautus' in the *jahrbücher*, 1865, p. 282 f. 'As we gather from the commencement of this prologue, it seems to have been the custom with prologues to be recited by the younger members of the company. This seems very natural: and he who recollects the Prologue to Plautus' Poenulus, may easily picture to himself the behaviour of a Roman audience during a performance, and there is no doubt that the noise used to be at its height at the commencement and conclusion of a performance, i. e. during the recitation of the prologue and epilogue. Why, then, should an eminent actor waste his lungs in reciting a prologue? It was but natural that young and insignificant members of the company should be employed for this purpose. Yet in one instance Terence departed from this habit, Ambivius himself, the celebrated actor, undertaking the inattractive part of the prologue, nay this was the case on two occasions, viz. on the first exhibition of the Hauton timorumenos, and the third of the Hecyra. The whole question turns here on the third line. Bentley's explanation that Ambivius' words *deinde quod veni eloquar* should be interpreted of theatrical acting, i. e. that after the conclusion of the prologue, he should at once commence acting in the part of Chremes without previously leaving the stage, has been justly refuted by C. Dziatzko: Hec. prol. ii 1 teaches us that the actor who recited the prologue was dressed in a peculiar *ornatus*, a fact also confirmed by the evidence of the prologue to the Poenulus, where we read v. 126: *valete, adeste: ibo, alius fieri nunc volo*, i. e. instead of in the *ornatus* prologi you will soon see me reappear as *persona comica*; but Dziatzko forgets to quote this passage. We are, therefore, obliged to assume that v. 8 is intended to give us the logical disposition of the prologue. In the first place, Ambivius intends to state why on that occasion it should be himself and no other who appears in the character of the prologue: and after this he is going to inform his audience what is to be the subject of the prologue proper. But strangely enough, all is arranged differently from what we are thus led to expect, and hence originated Guyet's and Paumier's alterations, though it should be added that they were justly rejected by Bentley's sound judgement. Again, it seems

evident that v. 10 means precisely the same as *quor partis seni Poëta dederit quae sunt adolescentium*, and to strike out this line is more than bold, as it is quoted by Nonius. Dziatzko avails himself of a suggestion of Ritschl, who assumes a gap after v. 2. By repeating here his own attempt of restoring the lost connexion of the passage, it will be easy to give the reader an idea of Dziatzko's conception of the whole. He is of opinion that Terence wrote something like the following:

nequid sit vostrum mirum, quor partis seni  
poëta dederit, quae sunt adolescentium,  
[id vos docebo: sed ne huiusce fabulae  
vos ignoretis nomen et qui scripserit]  
id primum dicam, deinde quod veni eloquar.  
ex integra graeca integram comoediam  
hodie sum acturus Hantion timorumenon.  
[graecae hanc Menander scripsit, vortit denuo  
latine, quem iam nostis, Afer Publius.]  
nunc quam obrem has partis didicerim, paucis dabo.

As for this, I would observe that Terence himself never mentions his own name in any of his prologues, and that it seems therefore unadvisable to introduce *notis Afer Publius* in the gap. Again, Dziatzko himself shows in his dissertation that the *tituli pronuntiatio* generally took place prior to the recital of the prologue, yet assumes at the same time that this habit was not observed in the present instance. Ritschl assumes also a gap after v. 5: the first part of the prologue consists in the mere announcement of the title, and of the Greek and Latin authors of the play, at least according to Dziatzko's restoration which, he says, coincides with Ritschl's view of the matter. Without assuming a gap, this first part would consist of only two lines, and after these, Dziatzko says p. 11, the poet could not continue 'tam verboso transitu' *nunc quam obrem* and so on. This sounds quite plausible, but is the case much improved by having four lines instead of two? As it is, 42 lines would still belong to the second part, containing the author's petition for indulgence; and the proportion 4 : 42 is still so unequal, that this argument for assuming a gap—and it is the only one we are favoured with—appears somewhat weak. And this is, no doubt, Dziatzko's own impression, when he concludes p. 17 by saying 'fortasse ante v. 10 alia quoque interciderunt; sed certa (?) ratiocinatione nihil praeterea statuere possumus'.

I confess I can see no reason why we should here assume a deviation from the customary mention of the title and the author of the play previous to its performance. Only in so doing we should not assume a gap *before* v. 3, but directly after it. As to myself, I take a different view of the logical disposition of the prologue: (1) we are informed why the poet sends Ambivius, and this part commences v. 11 *orato-rem esse voluit me, non prologum*, and we hear only of the

poet and his intentions so far as v. 34. The whole is recited by the manager and not by a young actor, because Ambivius' *facundia* (v. 13) was expected to produce a favourable impression. (2) After this comes the reason, which induced Ambivius to comply with the poet's request, viz. his own wish to ask for a quiet and orderly behaviour of the spectators during the performance: he thinks they ought to do so out of regard for himself and also for the poet. This second part extends from v. 35 to the end.

After v. 3 we are now, of course, obliged to assume a gap of a few lines, e. g.

postquam quod instat maxume, perfecero:  
etenim novisse decet vos nomen fabulae,  
hodie quam spectaturi convenistis huc.

We then have v. 4 and 5, and their sequel v. 10. *nunc* at the commencement of v. 10 indicates nothing more than regression to v. 2, as this particle often does. It will be seen that, throughout this disquisition, we have never paid the slightest attention to vv. 7—9: to say nothing of v. 6, which has been justly rejected by Ihne in his 'Quaestiones Terentianae', his view being accepted by Ritschl, Parerga I 381, and Dziatzko p. 11. But even vv. 7—9 do not belong to this prologue, as will be seen from the following arguments: (1) *novam esse ostendi*. The Hauton timorumenos was, it is true, *nova* at the time of its first exhibition, see also v. 29. It was *integra fabula*, i. e. not 'contaminated', for this is the true sense of *integer*, cf. Cic. Top. 18, where we have an antithesis between *integra* and *contaminatis*, and *integra latina ex integra graeca* means 'one complete Latin play adapted from one complete Greek play': see also Dziatzko p. 8. But the word *ostendere* is here without any sense at all, as nothing is demonstrated in the preceding lines: Lessing's idea of supplying *apud aediles* having been justly rejected by Dziatzko p. 8, note 1. (2) When a play has not yet been exhibited, as was then the case with the Hauton timorumenos, how can the audience be supposed to know who were the authors of the Greek and Latin plays? It may be answered that Ladewig in his essay 'über den kanon des Vole. Sed.' p. 14 was by this very passage led to the conclusion that Menander's plays were quite familiar to most Romans in the time of Terence, and that his plays were much read even in their original language. But surely this is giving the Romans of that time more credit than they deserve: for there can be little doubt that but very few Romans of that period understood Greek, except of course the well-known patrons of Terence, least of all those Romans who composed the noisy and unmannerly audience in the theatre. (I may now add, how many persons among an English audience know anything of the real authors of the French plays which they make acquaintance with

in Mr Dion Bouicault's English adaptations? Or how many would be able to understand the French originals? Surely if this is the case now-a-days when civilization is more general than in the time of Terence, what would it be then? But these doubts and difficulties would disappear in case we read the lines in question under the following conditions: (1) it shall be previously said, that the play is *nova*, whence it might follow that the case would have been doubtful without an explanation of this kind; (2) we are prepared to understand the familiarity of the spectators with the names of both the Greek and Latin author, if indeed the play was previously known to them. These conditions are found to exist in the Hecyra. After the first unsuccessful exhibition of the play, Terence put it aside for a long time, until at last he ventured to produce it again, after having re-written it, as it seems. It is in this way he observes of his play (Hec. prol. 15) *nunc haec planest pro nova*. No one would, of course, credit the poet's words unless further explanations were added, and indeed the poet is going to inform us at greater length of the circumstances: but then comes the gap pointed out by Ihne (see note on Hec. prol.) At the conclusion of the demonstration that the play was indeed *nova*, we ought to place the three lines which a curious fate has carried off to the prologue of the Hauto timorumenos, whence Dziatzko was the first to remove them to their original place.

Throughout this play we are deprived of the valuable assistance afforded us in the other plays by Donatus' commentary.

6 This line is pronounced spurious by Ihne, quaest. Ter. p. 42. The reading given in our text is thus explained by Westerhovius 'sensus videtur esse, Terentium in hac fabula duos fecisse filios familias amatores, duas amicas, duos servos, duos etiam senes, quum haec omnia simplicia essent in Menandro'. If this be a satisfactory explanation (and it seems indeed to be the only one of which the words as they stand are capable), we should have to assume that the play was 'contaminated': which would be against Terence's own assertion v. 4. Bentley reads *simplex quae... duplici*, where the sense is quite satisfactory, but the laws of comic prosody are violated in *duplici*, as *pl* cannot lengthen the preceding *u*. But the origin of the line will be readily understood on considering Donatus' note on Andr. 301 as quoted in our Introd. p. 9. 10 *dabo* 'will explain': cf. Virgil's *sed tamen iste deus qui sit, da, Tityre, nobis*.

11 *f. orator* 'an ambassador': so again in the second prologue to the Hecyra *orator ad vos venio ornatu prologi. actor* in the following line has precisely the same meaning. *vostrum iudicium fecit* = *vos indices fecit* 'he has placed the decision in your hands': the passage quoted from Livy

- XLIII 16, 12 has a different sense. 13 *si* is Bentley's emendation for *sed* of mss., it appears more plausible when we adopt the ancient spelling *seri* as has been done in the text. Ambivius says 'the poet wants me to plead his cause, (which I will do) if only his advocate can command as much power in his delivery as the poet has exhibited in thought and expression'. *a facundia*: 'as concerns his eloquent delivery': for the preposition *a* conf. Pl. Aul. 184 (*vales*) *haut a pecunia perbene* with my note. 14 *cogitare* = *excogitare*, so again Phorm. 240. 15 *dicturus sum*: for the prosody see Introd. p. 17. 16 *malivoli* is subject: he means especially the *malivoli vetus poeta* Andr. prol. 6 f. and here v. 22. *rumores differre* 'spread rumours', so Suet. Aug. 14 *rumore ab obrectatoribus dilato*; cf. also the similar expression Pl. Trin. 689 *nemi hanc famam differant*. 17 The subject *eum* is omitted. *multas Graecas*: the charge is here expressed in very strong terms; before the Hantion timorumenos, Terence had altogether exhibited only two plays only one of which was contaminated. (Introd. p. 4, as for the Hecyra, see note on the first prol.) 18 *factum id* is merely = *contaminasse Graecas* not including *multas*. 19 *autumo* 'non id solum significat 'aestumo', sed et 'dico' et 'opinor' et 'censeo' Gellius xv 3, 6. 20 *bonorum*: cf. Andr. prol. 18. The repetition *exemplum quo exemplo* is familiar to the readers of Caesar: to give another instance from Terence, cf. Hec. (prol. ii) 11 f. 23 *repente* 'all of a sudden', i.e. without any previous training. *studium musicum* = *ars musica* Phorm. prol. 18, both especially denoting poetry. 24 *ingenium* and *natura* are originally synonymous, but the first is generally used as a nobler word than the second. The difference is here marked enough, 'relying on the genius of his friends, not his own talents'. 25 *existumatio* 'judgment'. 27 *aequi* means of course the poet's patrons, *iniqui* his adversaries. So again in the next line. 28 *cre-scendi copia* 'a chance of rising' (both in your estimation and in the world generally). 29 The construction *faciunt copiam spectandi* (for *spectandarum*) *novarum* is very singular, but not unparalleled. So Pl. Capt. 848 *nominandi istorum tibi erit magis quam edundi copia*, or in Terence himself Hec. 372 *eius* (sc. uxoris) *videndi* (for *videndae*) *cupidus recta consequor*, with which we may again compare Pl. Capt. 1004 *lucis tuendi copiam*. The same construction occurs in Lucretius v 1225 (where see Munro's note). Varro R. R. ii 1. Cic. fin. v 17, 29. Inv. ii 2, 5. Verr. ii 2, 31, 77. iv 47, 104. Phil. v 3, 6. Suet. Aug. 98. Gell. iv 15, 1. xvi 8, 3: see Corssen, Krit. beitr. p. 181 f. 31 This can only mean that Luscus had in one of his plays represented a slave coming on the stage in great hurry just as we find it in Pl. Amph. iii 5. Merc. i 2.

Poen. III 1, 20) and the people making way for him. Terence considers it indecorous for free-born men to make way for a slave, hence the indignant question *quor insano* (sc. servo) *serviat* (sc. populus) 'for what reason should free citizens make themselves slaves to a mad slave?' *insanus* the slave seems to be called on account of his foolish presumption that the citizens should make way for him. 35 This is a regression to v. 28. 36 *stataria*, so called because its action was quiet and sedate = *lenis* v. 45, opp. to *motoria* (such as the Eunuchus and Phormio). 38 *autem* 'and then again'. 40 This line will be readily understood from our remarks in the introduction to this prologue. 46 The recommendation of *pura oratio* is characteristic of Terence's own endeavours and aims: for this very reason Caesar calls our poet *puri sermonis amator*. 47 *in utramque partem*, i.e. *in statariis et in motoriis agendis*. After this line we generally find in the editions three lines which occur again in the second prol. to the Hecyra v. 49, 50, 51; but as they are not given here by the Bemb. ms., I have thought it advisable to omit them altogether. 51 *adulescentuli* with reference to *seni* v. 43.

## ACTVS I.

We know from Varro (de re rust. II 11, 41) that Menedemus appears here dressed in a hide: '*in tragoediis senes ab hac pelle vocantur διφθεπαι, et in comoediis qui in rustico opere morantur, ut apud Caecilium in Hypobolimaeco habet adulescens, apud Terentium in Hauton timorumenos senex*'. 53 *nuper est* = *nupera est*, but there is no reason for reading so here, as Parry does, who is quite wrong in stating that *nupera* is the reading of the Bemb. ms. Cicero, moreover, quotes the passage as it stands, fin. II 4, 14. 54 *inde adeo quod* is the reading of mss. and edd., but as *inde* has here a temporal sense, *quod* cannot be right. Fleckeisen writes *quom* and this is possible: I have conjectured *ex quo*, as *ex* might easily be passed over after *eo* of the preceding word. 55 *rēi* here 'intercourse'. 57 *quod* 'a circumstance which' *in propinqua parte amicitiae* 'next door to friendship'. 58 One would almost wish to do away with the copula *et*: for *audacter moneam familiariter* would mean 'I venture to address you in a familiar manner'. Yet *et* gives a good sense 'I address you boldly (considering we are almost unknown to each other) and (after all) like a friend (considering we live so close together)'. 60 *adhortatur* like the Greek *κελεύει*, translate merely 'obliges you'. 61 f. The Greek original of these lines runs as follows *πρὸς τῆς Ἀθηναίης, δαίμονας γεγώς ἐρη Τσαῦθ'*; *δοῦ γάρ ἐστὼ ἐξήκοντά σοι*. 63 *his regionibus* without *in* of the mss. as the scanning would



otherwise be greatly impeded.

64 *neque* where we ought to expect *aut*. So in Greek οὐδέ τις ἀγὼν ἀμείνω οὐδὲ τιμώμενος.

65 *servos compluris* sc. habes, but the construction is rather harsh. *proinde quasi* 'just as if', so again Phorm. 382: we should rather expect *perinde*.

66 *fungor* with the accus. is the rule in the language of the comic writers: see note on Ad. 603.

69 The right punctuation of this line is due to Guyet, and it is a striking instance of careless reading to find that Cicero fin.

1 1, 3 connects *denique* with the preceding words. Donatus on Phorm. 121 reads *facere denique*, and Bentley adopts this reading. Madvig on the passage in Cicero justly observes 'equidem apud Terentium illis adsentior qui a voce

*denique* novam sententiam incipere statuunt; nam postquam Chremes dixit *tam mane et tam vesperi*, conligit omnia: *denique* *Nullum remittis tempus*. Donatus quidem

(ad Phorm. l. c.) hoc loco utitur ut ostendat solere Terentium *denique* in fine ponere; nec tamen minus frequenter initio ponit, ut Eun. prol. 40. Andr. 1 1, 120. Eun. III 1,

42 et 54 et alibi'. See also Munro on Lucr. 1 17.

71 For *volūptāti* see Introd. p. 15. n. The legitimate quantity occurs v. 149. The prosody of *tibi esse* becomes intelligible

as soon as we recollect that Terence himself wrote *tibi esse*. *satis* drops its final *s*.

72 *enim*=*enimvero*, in the first place of the sentence only in the language of the comic poets and their imitator Appuleius: see note on Pl. Aul.

496. Copyists who were not acquainted with this peculiarity of Terence's language, prefixed *at* to the line thereby destroying the metre. *paenitet* 'I am not satisfied': we have

already noticed this meaning of the word on Eun. 1013: Servius on Virg. Ecl. 1 34 quotes the present line and explains '*paenitet, parum videtur*', he omits *dices* because

it was of no importance for his purpose in quoting the line and Bentley ought not to have availed himself of this omission to cast suspicion on *dices* in Terence's own text.

74 *in illis* of course the slaves: perhaps we should suppose that slaves are working with Menedemus when Chremes addresses him, in which case he would simply point to them, so that *illi* would appear in its original 'deictic' force. *exercere* 'to keep at work' until one is tired: so

Virg. Georg. 1 210 *exercete, viri, tauros*.

76 My text gives the reading of the Bemb. ms.; for the asyndeton cf. e.g. v. 604.

77 Seneca says of this line Epist. xcv: *iste versus et in pectore et in ore sit...habeamus in commune ad quod nati sumus*.

78 *monere* with reference to v. 58, *percontari* simply impelled by curiosity.

79 *ego ut faciam* to do afterwards the same as I see you doing.

82 *siquid laborist* (i.e. *labori est*)=si quid tibi dolori, aegritudini est, so Pl. Rud. 190 *nam hoc mi huius sit labori laborem hunc potiri*. *nollem* stands here in the same sense as *nol-*

*lem factum* Ad. 165. 83 *de te* 'against yourself': cf. v. 188. Plautus has the expression *videre commercuisse hic me absente in te aliquid mali* Epid. i 1, 59, but in a different sense.

84 *fac me ut sciam*: the accus. *me* is owing to a well-known prolepsis.

87 His *causa* is contained in v. 77. 89 *adpono* 'put by': Andr. 725.

90 *vocivom* is the original form (here given by the Bemb. m. 1. Brix on Pl. Trin. 11), not *vacivom*; on *voco* *vocus* *vocatio*, etc., in the archaic writers see Munro's note on Lucr. i 520; he says 'the *a* does not appear in inscriptions before the age of Domitian'. Here we have to connect *vocivom laboris*, as Pl. Bacch. 154 has *vocivom virium*.

92 *hos* sc. rostros.

93 *nunc*: Chremes has meanwhile put the mattock out of Menedemus' reach.

96 *e Corintho*: Corinth was a city notorious for its dissolute life and its swarms of loose women.

99 *humanitus* 'kindly'. 100 *aegrotum* 'love-sick'.

101 Bentley says that *via* is here monosyllabic, like our 'way': cf. note on Hec. 73. Perhaps we should write *tractare*, *sed via pervolgata patrum*.

105 *me ignoras* 'you do not understand my character'.

110 *istuc aetatis* 'at your age'. Cic. Cluent. § 141 *se in balneis cum id aetatis filio fuisse*.

111 *in Asiam* to serve in the wars of the ἱερόδοξοι.

*armis belli* 'by warlike deeds'. Goveanus and Guyet read *simul rem et belli gloriam armis repperi*, and this change may seem to improve the expression, yet it is not absolutely necessary. Cf. Pl. Epid. iii 4, 14 *apud reges armis, arte duellica Divitias magnas indeptum*.

115 *et sapientia* is the reading of the Bemb. mss., *et benevolentia* of the Calliopian mss.

117 *ad regem*: it is impossible to say what king among the successors of Alexander the Great is here meant. Instead of *militatum* Plautus uses the equivalent expression *latrocinatum* in describing the same thing: Trin. 599.

119 *sed* is the reading of the Bemb., *etsi* of the Calliopian mss. For *sed illum* cf. *neque illum* v. 153.

125 The text gives the ms. reading which has, however, been altered by Bentley and Fleckeisen who read *inde alii*. Bentley says 'si iam videt, cur versu abhinc tertio narrat ubi video? hoc non est venae Terentianae', but why should it not be so in spite of Bentley's displeasure? To me the construction appears all the more emphatic if we keep the ms. text 'I see them...and on seeing them, I began reflecting'.

127 *faciebant* in spite of the preceding singular *quisque*, plurality being implied in the pronoun. See n. on Andr. 627. Many instances of this construction occur in Livy, collected by Drakenborch on ii 22, 7.

129 The subj. *sint* is necessary on account of *vestiant* and *faciam* v. 130 f. Bentley wrote so for *sunt* of mss.

130 *ancillae*: he means the *lanificae* and *vestispicae*: the word *vestire* is here 'work garments for me'.

131 The

expression *everae cervices* is quite parallel to *flexus eversus* as used of a serpent Verg. Cul. 180.

138 *usque* 'perpetually': here all the more emphatic on account of *usque* v. 136.

139 *quaerere* and *parcere* the two essential conditions of thriftiness: cf. Ad. 818.

141 *vas et vestimentum* probably was a kind of proverbial expression to denote superfluous finery: we should also notice the alliterative form of the phrase.

143 *exercirent* is the reading of the best ms. authorities and is also attested by Paulus, the breviator Festi, p. 81 m., where he has *exercirent, sarcirent*. Bentley explains 'qui laboris sub fructu alimenta sua exercirent et compensarent', and quotes the corresponding phrases *damnum sarcire* and *resarcire*. Guyet was the first to accept the genuine reading in this passage.

144 For *produxi vendidi* cf. Eun. 134. *inscripti aedis* sc. *venalis*, as Plautus has the full phrase *aedis venalis hasce inscribit litteris* Trin. 168.

145 *quasi ad* 'something near': so Liv. xxvii 12 *cecidere in pugna quasi ad duo milia*.

148 *fiam* in reflective signification 'as long as I make myself wretched'.

154 *vere* 'harmoniously'.

158 *maximumst* according to the Bemb. *peccatum* being treated as sb. *a me* means then 'on my part'.

159 *recte spero* sc. *omnia esse eventura*; the same phrase recurs Ad. 289.

162 *hic* in the *δημος* where the scene is laid.

165 *impulerim* is the ms. reading, our text gives Bentley's excellent emendation.

169 In this line we have again a brilliant emendation of Bentley's. The common reading was *nonne oportet*, but Lindenbruch says that *oportet* does not appear in any of the old mss.; hence Bentley's emendation. It is, moreover, supported by the Scholiast in the Bemb. ms. who observes on this line 'tempus supra horam significat', and by this *supra* shows that he read *tempus* twice: see Umpfenbach, Hermes, 2 p. 366. Cf. Hec. 597 *tempus est concedere*.

174 If Poliziano's collation be trustworthy, this line is not read in the Bemb. ms.; Guyet reports the same of other mss., and it is true that it is not absolutely necessary for the connexion of this scene and the following.

175 Clinia is naturally impatient to see his sweetheart on his return to Athens. *cessant* sc. Antiphila and Dromo who are again meant in the next line.

176 *simul* drops its final *l*: Introd. p. 18.

177 *mittas* 'let go' (the original meaning); so Virg. Aen. vi 85 *mitte hanc de pectore curam*.

185 *amplius* belongs to *invitatum*: Chremes wishes he might have pressed Menedemus a little more; some connect it with *esset*, as indeed the mere order of words would lead us to do; but first of all, there seem to be no more instances of such a phrase as *esse amplius* ('to be with us beside the other guests'), and then Chremes had

really invited Menedemus v. 162, so that a mere *quam vellem Menedemum invitatum* would be against the truth.

187 I have inserted *hercle* as Fleckeisen does. L. Müller de re metr. p. 386 writes *atque etiam nunc tempus est*, but a form *nunc* is not attested in other passages and cannot be assumed for this alone. 188 *etiam* 'as yet'.

189 In *Omnia* notice the original quantity of the neutral *a* of the plural. *se erga*: a line from Pacuvius' Niptra, 248 R., shows the great liberty the language admitted in placing this preposition differently: *pariter te esse erga illum video, ut illum ted erga scio*.

190 *misere amat* 'loves her to distraction'.

192 *narrat*, of course the person of paramount interest for the two speakers, Clinia.

192 In former editions we read *credere est* with the explanation *être vouloir* and a reference to Ad. 628 *scire est*. But Lachmann on Lucr. v 533 shows that constructions like these have no good authority in early authors and that we must read *crederes* here and *scires* in the Adelphoe.

195 For *-mus qui ea* see Introd. p. 21.

197 In *senex* the final *x* was very probably sounded like *s*: see Introd. p. 18.

199 *illicine* = *is illice + ne* and *illic* is here nominative, not dative. *hunc* means of course Clinia, *illi* again Menedemus.

200 *manum oportuit*: for the construction see note on Andr. 239.

201 Some editors read *aliquanto*, but Bentley justly compares Eun. 181 *aliquantum avidior*. In *iniquior* the ending appears in its original quantity. *praeter eius lubidinem* = *praeter quam ei lubebat*.

204 *quod* 'as regards'. *insimulat* is said of Clinia: the Bemb.

ms. has, however, *insimulant* which Bentley adopts and explains of both Clinia and Clitipho, as the latter, too, had called him *senex importunus* v. 197. But if Chremes intended to include his son, he ought to have said *insimulatis*, for obvious reasons. Yet after all, the reading of the Bemb. may be the true one, as we may understand *insimulant* 'people accuse him of being hard', thus supposing that Chremes would give his son the impression that he had heard others talk of Menedemus' behaviour towards Clinia.

205 *qui* stands here almost = *si quis* and the whole clause refers to the fathers, not the sons. *tolerabilis* means either 'reasonable', or may perhaps be taken in an active sense (cf. Horace's *oceanus dissociabilis*) = *tolerans*, 'a father who can put up with (overlook) a few peccadilloes'.

208 *ubi semel* recurs v. 392, in both passages *semel* means 'for good'.

213 in dependent on *iniqui*, not *iudices*. 214 *a pueris*: cf.

Ad. 440. 215 *adfinis* 'implicated in', here with the genitive as also in Cic. Sulla, § 17 *huius adfines suspicionis*; but Plautus Trin. 331 has the dative *publiciane adfinis fuit an maritumis negotiis*, so also Lucr. III 733 *corpus...vitiis adfines*, and Cic. Sulla, § 70 *huic adfines scelere*.

216 In *lubidinē* we

have a capital instance of the original quantity of the abl.-ending *e*: Introd. p. 14. In the same way, *filius* in the next line should be claimed as an instance of *us* in the nom. of the *o*-declension. If so, *erit* should be pronounced without its final *t*.

219 It is necessary to write *meust* instead of *meus* of mss., as otherwise the construction of the whole sentence would fall to the ground.

222 The expression appears to be proverbial: cf. Hor. Ep. II 1, 199 *scriptores autem narrare putaret asello Fabellam surdo*. Prop. IV 9, 21 *cantabant surdo*. Virg. Ecl. x 8 *non canimus surdis*. Liv. III 60 *haud surdis auribus dicta*. Lindenbruch quotes a Greek proverb *ὅψις τις ἔλεγε μῦθον ὃ δὲ τὰ ὦτα ἐκτελε*. *hauscit* is one word, like *nescit*.

224 This line is not found in the Bembo. ms. according to Poliziano's collation; and is not indeed necessary for the connexion between v. 223 and 225. 225 *sat suarum rerum agit* 'has sufficient trouble with his own affairs', the same expression occurs Pl. Bacch. 637.

227 *potens* is the ms. reading and is commonly explained *imperiosa*, but without sufficient authority, as Bentley shows, who himself conjectures *petax*, a word which is not used by good writers. I have written *petens* where the participle denotes of course a settled and constant quality. *procax* is a stronger word than *petens*, though ultimately it comes to the same purpose, cf. Festus p. 224 M. *procari poscere, unde procaces meretrices ab assidue poscendo*. *magnifica* 'giving herself airs'. *nobilis* one who is fastidious in the selection of her lovers.

228 *recte*: instead of thanking him, Bacchis receives his presents as a kind of tribute, as if he were naturally obliged to bring them. *mihi religiosi* 'I have scruples'.

## ACTVS II.

232 The ms. reading in this line is *concurrunt multae opiniones quae mihi animum exaugeant*, but Bentley shows that the expression *animum exaugere* is applicable only to joy, not to grief, and that also the word *opiniones* cannot be used properly of what follows, namely a recital of facts. Parry says '*opinio* is used not only for an opinion, but also for the grounds of an opinion': if so, Bentley would no doubt have been acquainted with the fact, but it is quite unjustifiable confidently to assume a meaning merely on the authority of a single passage. I have, therefore, adopted Fleckeisen's reading of the passage which differs from Bentley's only in so far as the latter proposed *multa opinionem hanc*, but our reading is nearer the traces of the mss. The change of *animum* into *animo* is easy to understand as *animo* could easily pass into *animō*.

233 *quotus*

is here monosyllabic. 235 *etiam caves* 'will you just

take care': cf. Pl. Trin. 514 *etiam taces* 'will you just be silent'; *etiam* in the original sense of *iam* 'on the spot'.

236 *animus praesagit*: the same expression occurs in Pl. Aul. 176 where see my note. According to its etymology, the word *praesagire* is synonymous with *praesentire* 'to smell beforehand'.

239 *longule* is a word of a formation characteristically peculiar to comic language 'rather long'. It occurs also Pl. Men. prol. 64 and Rud. 266 and then again in Appuleius.

240 *conantur* is the only reading which has good authority; we should supply the infinitive *ire*, as in a similar passage Phorm. 52, and need not read *cunctantur* or still less *comuntur*.

242 *sermone caedere* is explained by Priscian p. 323 H. as equivalent to the Greek phrase *κόττειν τὰ πρῆματα* (a phrase which I cannot recollect in any Greek author): in Latin the expression seems to occur only here.

244 It must be confessed that Bentley's conjecture *vivo* instead of *video* would be a great improvement of the text (cf. v. 430. Pl. Bacch. 246. Stich. 81. Trin. 773. 1075), but it can hardly be said to be absolutely necessary. 245 *impeditae sunt*=habent impedimenta.

249 *dum* is frequently added to imperatives in comic language to impart greater emphasis.

252 In English we express the same by the negation 'don't you see'.

253 Faërmus had already observed that it was necessary to supply *ei* before *esse*, and Fleckeisen was right to put it into the text as it is absolutely required in order to understand the full purport of the passage.

256 For *Iuppiter* see note on Andr. 930.

257 For *interea loci* see note on Eun. 126.

260 *cantabat*: we should say 'was always preaching', or 'lecturing about them': cf. also Pl. Trin. 287 *haec dies noctisque canto*.

261 *aspellere* is a word peculiar to comic language and four times used by Plautus. Cicero himself used this word in a poetical effusion Tusc. II 9 *sed longe a leto numine aspellor Iovis*.

262 *tamen* drops here its final *n*.

266 *fecimus* is the reading of the Bemb. in accordance with the invariable habit of Plautus and Terence. Bentley observes that Plautus has *coniecturam facere* at least 5 times, and Terence always says so: see 574. Andr. 512. Ad. 822. *cepimus* is the reading of mss. of the Calliopian class, contrary to the usage of the older writers, but in accordance with that of later ones, e.g. Cic. Mur. § 9.

269 *huius* is here monosyllabic=*huic*. Cf. *quoisque* 284.

271 *alterae*: the fem. dat. is occasionally found in older writers, and is here no doubt chosen by Terence in order to avoid ambiguity, as *alteri* might also be understood of Dromo who was with Syrus. 282 *existumandi* 'form an opinion': the same expression occurs in an interpolated line, Hec. 163.

287 *anuis* an instance of the original formation of the genitive in the *u*-declension: see also Phorm. 482.

Hec. 735. 288 *sibi* becomes more forcible by supplying the antithesis *non amatoribus*. *tum* 'in short'. 289 Bentley shows that the infin. *esse* is not governed by anything in this sentence, but instead of accepting his bold conjecture *interpolatam* in place of *esse expolitam*, we prefer assuming a gap after this line as Fleck. does. As a specimen of what may originally have stood in this gap, we suggest here the following line *ut illam dicat qui texentem* (or *sedentem*) *viderit*. The *mala res muliebris* denotes here paint and all things implied in the expression *adiumentum ad pulchritudinem* Phorm. 105. The whole passage there is worth comparing with this one. 290 *passus* is the reading of all good mss., of which *sparsus* in later mss. is only a gloss, see Phorm. 106: but *sparsus* seems to have been the reading familiar to Ansonius who says alluding to this passage (Id. xii fin.) *totum opus hoc sparsum, crinis velut Antiphilae: pax*. The mss. read *prolixus* of which Bentley briefly observes 'non placet', and he is no doubt supported by facts in rejecting this reading. *capillus prolixus* was formerly defended by Virg. Ecl. viii 84 and Ov. Trist. iv 2, 34 but in both places the reading of good mss. is always *promissus*. This induced Bentley to write here, too, *promissus*: but as this as well as *prolixus* is unpleasant on account of the two accents (*prómíssús*) on a molossic word, Fleckeisen has justly written *prolixæ et*, a change much easier than Bentley's reading and avoiding all difficulties. As for the use of the adverb, comp. Appuleius (who imitates comic language) Met. 4 *arbores prolixæ foliatae*. 291 *pax* 'tush'. '*pax nihil aliud sibi vult nisi "satis est" vel τὰ σὺναι*' Ritschl. Opusc. ii. 254, where he also quotes 717 below. 293 *subtemen* instead of *subtegmen* (connected with *tex*- cf. *tela* for *tecla*): the same expression as here, *subtemen nere*, occurs Plaut. Merc. 518. 297 *sordidatus* always refers to dress (e.g. Pl. As. 497) and was hence used of defendants who appeared meanly dressed to excite pity: *sordidus* refers more to natural qualities, here to Antiphila's poverty which did not allow her to make much show in her servants, *hanc* refers to 294 f. Cf. a similar passage in Cic. Pis. § 99 *nec minus laetabor cum te semper sordidum, quam si paullisper sordidatum viderem*. 299 *internuntius* the proper word for 'go-between'. Bentley says Antiphila had only one: consequently he reads *quom tam neglegitur eius internuntia*; but first of all the plural *internuntii* might stand in a general sense, as Clitipho's remark is altogether of a general character; but even as it is, Antiphila has two servants who might be used as 'go-betweens', the *anus* and the other *ancillula* 298. 300 *eisdem munerarier* seems to be the reading of the Bemb., but *eisdem* is utterly void of sense, as Bentley first observed, yet his own reading deviates too much from the mss.: our

text gives Fleckeisen's (or Bergk's?) beautiful emendation *et demunerarier*.

301 On *adfectare viam* ('try to gain access to') see my note on Pl. Aul. 567.

302 *cavē*: Introd. p. 15.

307 The mss. add *tu* at the end of the line, but this ruins the metre: perhaps this word was originally added by one who was not aware of the long quantity of the *i* in *fieri* in archaic writers. In the Augustan period, the *i* was of course short, but not so in Plautus and Terence.

309 *nil esse* like our 'it was nothing', of unimportant things, cf. Andr. 449. Eun. 638. *scibam* for *sciebam*, as often in archaic Latin: n. on Andr. 38.

310 *vicissim*: Clitipho thinks it is now his turn and repeats his question of 272. The new subject of conversation is hardly started before the metre changes (v. 312)

313 The exclamation *o hominis impudentem audaciam* occurs also Pl. Men. 710. 314 *nec* Bemb. et Call. against the metre. As soon as the supreme authority of the Bemb. ms. is recognised, Bentley's conjecture *et commemorabile* loses all probability, as it is based on the reading of an inferior class of mss.

315 *laudem*: because the slave had used the word *memorable*. *is quaesitum* = *quaerere vis* or *paras*.

316 Note the antithesis between *te* and *ego*. In *fugerit* the final syllable appears in its original quantity: Introd. p. 14.

317 *illo*, sc. Syro: Clitipho addresses this angry observation to Clinia. Bentley's conjecture *illa* was prompted by mere caprice.

318 *malum* is here an angry interjection like Eun. 780.

319 Clinia does not want the slave to expostulate with his master, but simply to state the facts. For *multimodis* see Andr. 939; for *iniurius* ib. 378.

323 *hau stulte sapis* *ἐλπίσῃς*: *hau stulte* is = *sane*, cf. Hor. Sat. II 3, 158 *quisnam igitur sanus? qui non stultus*: but the phrase *stulte sapere* is admirably suited to the character of comic language which is very fond of *ἀξέμωπα*.

328 *copia* 'opportunity', so Pl. Capt. 526. Epid. III 1, 4 ff.

329 *eadem* (abl.) is here monosyllabic.

336 The sense of the whole passage requires Loman's correction *verum*: 'it would be too long to tell you my reason now; but believe me, I have a good reason'.

312 The expression was proverbial: cf. Pl. Pseud. 123: PS. *de istac re in oculum utrumvis con- quiescito*. CA. *in oculumne an in aurem?* PS. *at hoc pervolgatumst nimis*. Forcellini quotes a Greek proverb *ἐν ἀμφότερα τὰ ὦτα καθέδευ*, the usual form of which is *ἐν ἀμφότερα καθέδευ*, as in a line from Menander's Πλόκιον in Meineke p. 143. Cf. also the following passage from the

"Mill on the Floss" by George Eliot, I, 13 "If the family name never suffered except through Mrs Glegg, Mrs Pullet might lay her head on her pillow in perfect confidence".

343 Clinia's words here, 345 and 347 form one complete sentence.

346 *istuc*: viz. what he had said (340) that



he was going to do. 349 *concaluit* 'he has got warm', his love for Bacchis conquering his fear. 350 Syrus is still talking in the tone of offended dignity. 352 Bentley reads *tu es inlex* as Syrus according to him cannot be properly called *iudex* 'quis enim accusare solet iudicem suum'. One of the over-refined notes in Bentley's commentary, where his logical acuteness makes him miss a nice turn in the poet's words. *tu es iudex* means *tu iudica quid meo amore meaque fama fiat*, after which there is an obvious propriety in the pointed caution '*sed vide ne quid accusandus sis, dum ipse iudicas*'. 356 The play on the words *verba* and *verbera* is quite in keeping with the character of comic language. *huic homini*, τῷδε τῷ ἀνδρὶ = mihi. 357 *res est neglectu* instead of *neglectui*: so *vestitu* for *vestitui* Ad. 63. 358 *scilicet* has here, as in other passages, the construction it requires according to its origin = *sci, licet* 'know, you may'. Lucretius, therefore, once decomposes it by substituting *scire licet* II 809. Other instances of the same construction are 856. Pl. Pseud. 1179. Lucr. II 469, and *videlicet* is so used by Pl. Stich. 557 and Lucr. I 210. *locus* 'state'. 360 For *necessus* see note on Eun. 998. 363 *quos* = *quales*. 368 *eadem* is abl. sc. via, an adv. like *una*, and as for the pronunciation cf. 329. 369 *ruere* has here the same sense as *titubare* v. 361 and as *labi* elsewhere: but the word is significantly chosen for Clitipho whose youthful hot impetuous love might be apt to ruin everything. 370 *patrem*: the acc. is due to prolepsis. 371 *inpotens* 'unable to control oneself'. 372 *inversa verba* occurs also in Lucr. I 642 where Munro quotes Quint. inst. VIII 6, 44 ἀλλήγοια quam inversionem interpretantur, aliud verbis aliud sensu ostendit, etiam interim contrarium: I think it has the sense of the German 'verdrehte worte', i. e. quizzing words. Ovid. Her. XVI 231 has *versa cervice*; Terence's *eversa* produces a very ludicrous effect: the lover turns his neck so much out of its natural position that it nearly goes out of joint altogether. 373 *abstinere* with an acc. is a rare construction, but besides here occurs also in Liv. II 16: see also my note on Pl. Aul. 342, and Brix on Pl. Men. 985. 374 *tutimet* not *tutemet* according to a general law that a short final *e* in composition with *met* and *ne* passes into *i*: *hice + ne = hicine* etc. 382 *isti* is the ms. reading which I have kept as I consider it to be a genitive, cf. *isti-modi* Pl. Truc. V 38 (= 918 Geppert). See also Ritschl's remarks, Opusc. II 691—698. 384 The Scholiast of the Bemb. ms. adds here the corresponding line of Menander ἀνδρὸς χαρακτὴρ ἐκ λόγου γυμνίζεσθαι. 385 *in animo considerare* seems ἀπαξ εἰρ.; cf. however Ad. 500 *cum animo cogitare*, a phrase also found Pl. Most. 702, and similar phrases Pl. Aul. 707. Sall. Jug. 13 and App. Flor. p. 119 ed.

Bip. 386 On *vostrarum* see Eun. 678. *volgus* sc. *amatorum*. 388 For *bonās* see Introd. p. 19. A pronunciation *b'nas* or *bons* is quite out of the question. The acc. *bonas* stands in the same way as Phorm. 766, nor is it necessary to change these accusatives into datives as Bentley does. *bona* denotes here of course only relative goodness, though perfect enough in the eyes of Bacchis. 389 *colere* significantly instead of *amare*: the first denotes perhaps a greater amount of outward show, but less of real love and affection. Cf. Ov. A. A. 1 722 *qui fuerat cultor, factus amator erat*, where *amator* certainly means more than *cultor*. 394 *utrique ab utrisque*: the plural denotes the class of lovers in general. 397 The same expression as here occurs Andr. 628. 400 *tui*: this is the only passage in Terence where *careo* takes a genitive after it. 401 *frui* in comic language always governs the accusative. 402 *turbas* is an excellent emendation (by Bergk) instead of *duras* of mss., the phrase *duras dare* being quite without authority: even *duras partes dabit*, as Bentley actually writes, is a very harsh expression in this place. *turbas dare* is quite a Terentian phrase, see Eun. 653. But the first part of the line is still open to objections, as a satisfactory explanation of the words *ut patrem tuum ridi esse habitum* has not yet been given. Calpurnius and other commentators take *esse habitum* = *sese habere*, but there is no other passage to prove that it can have that sense. I should think *esse habitum* means 'has been considered or estimated', and *ut* stands in the sense of *qualem* (cf. 436). If so, Syrus says 'To judge from the general repute your father has been held in hitherto, he will yet give us a good deal of trouble'. 403 *intuitur*: from *intuor* as found Pl. Most. 836. Capt. 557. Turpil. 159. Att. 614; *intueor* stands in Plautus only Rud. 449: so also in the archaic writers *optuor* and *contuor* (5 times in Plautus). 404 The same expression in Pl. Merc. 681 *disperii, perii misera*. 408 *exoptatam* is Faërnus' correction of the ms. reading *exoptata* which is alike against metre and grammar.

## ACTVS III.

410 *hoc* is *δευτικὸς*; Chremes points to the sky. The very same phrase is used by Pl. Amph. 543 where, however, the best authorities seem to agree in reading *luciscit*, while here the Bemb. gives *luciscit*. It is true, *isc-* is in later Latin, a very frequent substitution for *esc-*, but Schuchardt's careful collection 2, 359—364, shows that it is also well-authenticated for authors of an earlier period. Thus we find *conticiscam* Pl. Glor. 410. Bacch. 798, *flaccisco* in Livius Andronicus and Pacuvius, and *lucisceret* in Cic. ad fam. xv 4, 8. For *hoc* compare also Pl. Cure. 182 *nam hoc*

*quidem edepol hau multo post luce lucebit.* Nor is it foreign to this passage to quote *Lucr. v 318 denique iam tuere hoc, circum supraque quod omnem Continet amplexu terram,* where Mr Munro appropriately quotes *Pacuv. 86 hoc vide circum supraque quod complexu continet Terram.* Comp. also *Isaiah xl. 26* 'lift up your eyes on high and behold who hath created these' meaning the stars. 411 *primo*

abl. belonging to *me*, a necessary emendation for *primum* of mss. 414 *eius* is here monosyllabic. 415 *ei* is

the reading of the Bemb. according to Poliziano's collation; other mss. and Fleckeisen read *illi*, but *ei* corresponds more closely to *eius* in the preceding line. 416 *quod potero* :

see note on *Eun. 215.* 422 *adimere* lit. 'take away', i.e. here 'diminish'. Comp. *augescit* in the following line.

425 *magis* drops its *s* twice in this line: but note here again the varying accentuation of a word occurring twice in the same line. Even Bentley forgot to alter this passage so as to reduce the word to the same pronunciation—perhaps because he saw no possibility of changing the reading.

426 On *fōrās* see *Introd. p. 19.* 434 The frequentative *fugitat* is here and *Pl. Capt. 545* much more expressive than the simple *fugit* would be: translate 'he avoids studiously'. 438 *victus* 'subdued'. 444 *commetare*

is a beautiful emendation by Bentley instead of *commeare* of mss. It is now, moreover, confirmed by the *Schol. Bemb. (Hermes 2 p. 373)* 'legitur etiam *commetare* quod venit ab eo quod est *commeare*. nam *commetare* frequentativum est'. The word is several times used of illicit intercourse between young men and loose women. 446

The two synonymous expressions *coacta ingratiis* (so always in the comic writers, never *ingratis*) express one and the same idea more forcibly. Comp. *coacti necessario Andr. 632* with note. 447 *volgo* 'among the people', or 'abroad'.

450 *instructa* 'in possession of all accomplishments necessary to ruin a man'. *Plautus* has a similar expression *Bacch. 373*, only he uses the word of an inanimate thing, *omnis ad perniciem instructa domus*; and so also *Liv. i 54 dictis factisque ad fallendum instructis*.

452 *satrapa* is no doubt the form used by *Terence* himself, as in his time all Greek words on being introduced into the Latin language had to submit to a disguise by means of Latin endings: yet it seems that the Bemb. reads *satrapes*: but Bentley has justly written *satrapa* on the authority of one of his mss. which reads *satrapas*. As far as I can see, *Plautus* never uses this word in his comedies, but it is well-suited to the Grecian style of *Terence's* diction; cf. *Menander ap. Athen. v p. 189 (Mein. p. 283)*, αὐτὰς θησαυρεῖν καὶ σαράπας, where *σαράπας* has also the sense of 'rich'. 454 *tu* is emphatic here and yet stands in a

thesis. This and many other instances show how absurd is

the opinion of those who believe that an emphatic word in the metres of the comic poets ought always to be made prominent by being under 'ictus'.

457 *pytissare* is another of the Greek words for the first time introduced by Terence: *πῦριζω* 'to spit'. The Bemb. m. 1, and a very old ms. of Bentley's write this word with one *s*, yet I have ventured to print *pytissando* with Bemb. m. 2, Vict. and Dec. and other inferior mss.: my reason for doing so is simply the analogy of *massa māsū*, *badisso badīzō*, *malacisso malakīzō*, *atticisso ātrikīzō*, *cyathisso kvabīzō*, *tarpessita* or *trapessita* *τραπεσίτης* and others: see Fleckeisen's ep. crit. (prefixed to his Plautus) p. xiii. Bacchis' affectation during the dinner is well described: she conducts herself as if nothing could be good enough for her.

458 *sic hoc* 'yes, this', i.e. 'this will do'. 459 *pater* a very familiar appellation of Chremes on Bacchis' part.

461 *habui* is the ms. reading, for which Bentley justly emended *habuit*, sc. Bacchis: for the phrase he quotes Pl. Glor. 1087, and Men. 585, and Nonius who says *habere, facere: Varro: Habeat homines sollicitos*, though this is inaccurate, *sollicitum facere* meaning 'to make', but *s. habere* 'to keep' in the state expressed by *sollicitus*, which is perhaps best understood here from its derivative *sollicitare*. Bacchis keeps asking and asking for other things.

462 For *exedent* comp. Eun. 1087 with note. 471 For *technis* see note on Eun. 718. 472 *ibi*=in ea re, as the construction is Eun. 816: cf. 983. In English we say 'they are at it'.

473 *Syrus cum illo vostro*=Syrus et ille voster, which explains the following plurals *consusurrant* and *conferunt*: cf. Sall. Cat. 43 *Lentulus cum ceteris constituerant* and Virg. A. 1 292 *Remo cum fratre Quirinus iura dabunt*.

481 *fenestra* 'an opening', here in the same way as Suet. Tib. 28 *si hanc fenestram aperueritis, nihil aliud agi sinetis*. Cf. also Pliny Ep. 1 18 *illa ianuam famae patefecit*, quoted by Henry on Virg. Aen. 11 661 *patet isti ianua leto*.

484 f. 'Tolle totum hoc panni vulgaris adsummentum. Ex notula aliqua olim in textum irrepsit sententiola generalis'. Bentl.

497 After this line all mss. and all editions before Bentley place v. 508—511, where see note. 500 The omission of *ac* is in accordance with the habit of comic language.

501 *adsum* is Bentley's reading instead of *adero* of mss., a proceleusmatic being quite out of place here.

505 *quia in re* with a shortening of *in* which is nothing strange in comic prosody. Bentley's transposition *quia re in* is therefore quite unnecessary. 509—511 Bentley's transposition (see on 497) is so simple that its truth appears self-evident, and one finds it almost hard to believe that nobody should have had the same idea before him. It is true, Guyet had perceived the inaptitude of

v. 508 in case nothing else follows: but the way in which he cuts the knot instead of solving it (he pronounces the line to be spurious) can hardly meet with anybody's approval: Boeclerus had proposed *huic* instead of *tibi*, but how could the latter have been substituted for the former? It would indeed be difficult to account for a change of this kind.

511 Faërnus had, though doubtfully, assumed a form *congruere* 'ut quod forte sit secundae declinationis'; but Bentley adds 'apage illud *congruo*': yet what he gives himself *consentire* instead of *congruere* is hardly better as this is a word much later than Terence, and is scarcely found in any writer before Cicero. Cas. prol. 59 *propterea ea una consentit cum filio* is not written by Plautus, as the whole prologue to the Casina was composed for a performance which took place after Terence's death. And even there *consentit* is perhaps no genuine reading, and we should conjecture *contendit*. Fleckeisen adopts the reading given by Bentley's 'Vir doctus', i.e. F. Hare, *ne nōsmet inter nōs congruere sentiant*: but this is only a very cheap way of getting over the difficulty. If *congruere* be utterly inadmissible, I should even then prefer *ne nōs isti inter nos c. s.*, as *ISTI* could easily escape the eye of the scribe before *INTER*—but there is another consideration against this conjecture: viz. the words *inter nos* must be pronounced so as to let *nos* appear as an enclitic: *intēr nos*, whence it follows that either we must revert to *congruere*, as recently even Corssen did, Krit. beitr. 539, (cf. *terg- strid- sorb-* with the secondary forms *terge- stride- sorbe-*), or we are obliged to substitute some other word for *congruere*, e.g. *congregari* which Parry proposes, or *concordare*. I have let the text stand as the mss. give it: one of the few instances in which I have found it possible to agree with Parry's criticism of the text.

513 Syrus addresses the money which has not come to him yet: *circumcursa* 'run about', as if he were pursuing the money which was trying to escape him. Bentley, who was the first to give this explanation, justly compares v. 678.

518 *recte* 'ioco vult Syrus deflectere orationem in aliud et subterfugere eri reprehensionem'. *Calph.* Translate 'all right'.

521 *αἰρού γῆρας* prov. of 'green age'.

523 Chremes is by no means so enthusiastic as the slave in his praise of Bacchis: *sic satis* 'just right'.

524 An excellent observation by Bentley 'palpatur seni, temporis acti laudatori, quasi illo iuvene formosiores essent homines quam nunc'.

529 *ni sciam* is Paumier's emendation instead of *nesciam* of mss. For the order of words (*quid ego ni* instead of *quidni ego*) comp. Ad. 622. Pl. Glor. 1120. Pseud. 652.

540 *vel* 'for instance'.  
544 The sentence as it stands in the mss. (without *hic* before *tolerare* and *huius* instead of *eius*) is awkwardly ex-

pressed, as in the first clause *Clitia* is the subject, and Menedemus in the second, although it requires a moment's reflection to find this out. Bentley writes, therefore, *abigat* 'until he (Menedemus) drives him (the son) away again', thus getting the same subject in both clauses. But I think that my reading is far easier: *hic* naturally denotes Menedemus (cf. v. 540), while *eius* is the son. 545 *ad* 'towards'. The *fallacia* (518) is considered as a machine which is to be used against the old man. 549 *tanto melior* so. es: see the contrary to this, Ad. 528, *tanto nequior*. 557 It is not without irony that the slave repeats the expression used by Chremes himself, v. 553. 559 *numquam unquam* 'never did I ever hear', a peculiar abundance of expression. 560 Parry observes, 'Bentley adopts *male facere*, an emendation of Muretus, without any particular advantage; for the construction *licere male facerem* is perfectly good Latin'. There is little doubt that Bentley knew Latin as well as Parry; but he very likely thought that any attentive reader would see that *male facerem* (as the mss. give) was untenable on account of the ambiguity produced by the two subj. impf.

562 Chremes had left the stage after 558, and comes now out of the house with Clitipho, whose free behaviour towards Bacchis has aroused his suspicions. 564 *hise oculis τοῦδ' ὁμασιν*, i.e. *ὁμασιν τοῦδε τοῦ ἀνδρός* 'my own eyes'.

568 *in vino παρ' ὧν* 'during the *συμπόσιον*'. 'Scriptum sane fuit in Bembino *here*, sed *e* inductae superscriptum est i. bis in tanta exemplorum multitudine apud Plautum *here* legitur: Pers. 108 et Mil. 1. 1, 59: in reliquis omnibus, quae video circiter triginta esse, constans est *heri* scriptura'. Ritschl, Opusc. II 255. 570 The mss. and editions before Bentley read *amantium animus*: *advortunt*, but Bentley justly adopted an emendation by Paumier, as *advortere* alone is never used in the sense of *animus advortere* either by Plautus or Terence. 575 In *omnia* we have an instance of the original long quantity of *a* in the neut. plur.

580—583 The dialogue between Syrus and Clitipho is conducted in such expressions that Chremes believes that Syrus is merely upbraiding his son for his bad behaviour, though at the same time the slave and Clitipho understand each other perfectly well. Only v. 584 is said aside in an under tone. 587 *deambulatum* is quadrisyllabic both times.

592 *quantum tibi opis di dant* 'as far as it is in your power'. Cf. Pl. Cist. IV 2, 1 *nisi si quid mi opis di dant, disperii*. 595 *f.* The mss. add *aut* at the end of this line, and *dum etiam* after *non* in the next. I have considered it less violent to do away with these words which look like mere expletives than to adopt Bentley's reading *aut est* instead of *repperisti*. But then my reading necessitates a change in v. 597, where the mss. read *est*,

for which I have written *sic* 'yes', not that I consider this as a certain emendation, but merely because I cannot suggest anything better.

600 f. The editions before Fleck. add *hic* at the beginning of the next line, and some editors place it at the end of this; but in the Bemb. *hic* is entirely omitted (Poliz.), and hence it becomes necessary to write *huice*. For the whole line see Ritschl, Opusc. II 472.

601 *mille* is here, as *mutuom* also shows, a subst. =  $\chi\lambda\acute{\iota}\alpha\varsigma$ , whence also the gen. *drachumarum*. 606 ff. Our text gives here the reading of the Bemb. which is not, however, easy to explain. Faërnus observes '*alii poscet legunt: sed atroque modo hoc mihi non satis clarum*'. Bentley and C. Dziatzko after him (*rh. m.* XXI 315) wonder why Chremes should repeat the expression *poscit*: but this seems the slightest difficulty in the passage. Chremes repeats this word simply to express his surprise at the whole proceeding, catching up the last word he hears: cf. Pl. Bacch. 222 *nam iam huc adveniet miles*. CH. *et miles quidem*. To this Syrus may justly rejoin 'well, you need not be surprised at her presumption in asking for so much money'. But then a great difficulty lies in the words *ego sic putavi*, as Syrus himself has just said that he never thought any presumption of the kind in the least doubtful or surprising. Kayser perceived this and proposed therefore to read *audivi* 'I have heard it as certain': but the two words *putavi* and *audivi* are too dissimilar in shape to be mistaken for each other. I have prefixed an obelus to *putavi* in order to indicate that the reading is corrupt: but now it appears to me not improbable that the words *ego sic putavi* should be attributed to Chremes.

611 f. Here again my edition follows the Bemb., but this time with decided advantage, as its reading is far superior to that of the other mss.: see Dziatzko l. c. p. 314. Chremes fancies he can throw out Syrus completely by anticipating Menedemus' answer '*non emo*', and so asks 'should Menedemus say so, what would you do?' But the cunning slave is not easily disconcerted, witness his answer '*optata loquere*', i. e. loqueris. It is now Chremes' turn to be surprised '*qui*' 'how so?' Syrus then answers 'it is not necessary (that Menedemus should buy her)'. Chremes: 'what, it is not necessary?' Syr.: 'To be sure not'. Chr.: 'I wonder how you make that out'. Syr.: 'Well, I'll tell you' &c. The mss. of the Calliopian class read v. 611 *atqui* without dividing the last four words of the line among Chremes and Syrus: an error merely due to the habit (still visible in the Bemb.) of denoting Chremes throughout the scene by A and Syrus by B: A QVI passed then into A QVI, and thus the whole confusion arose.

624 According to Poliziano, the Bemb. reads *et* instead of *etsi* of other mss. I have therefore written *at* and put

at *incredibilest* in brackets.

625 *portat* 'carries with it', i.e. portends. 628 *minor* is Bentley's conjecture for *domina* of the mss.: '*eris minor* est Clitipho qui profecto sorore inventa mactabatur dotis eius damno. sic olim legebat Eugraphius, ut ex verbis eius colliges *nove dixit auctus damno, quod ei coheres puella venerit*'. For the expression *minor eris* Bentley quotes Pl. Asin. 829 and Merc. 112. *damno augeri* is a significant ὀξύμωρος, quite in keeping with the habit of the comic poets: cf. Pl. Persa 484 *iam liberta auctus* (in getting a liberta, he loses an ancilla) to which Dordalus indignantly answers *enicas*.

632 *equidem ego* is here the reading of the Bomb.: Bentley writes *quidem*, because *equidem* 'per se valet *ego quidem*': but Ritschl who adopts this doctrine Proll. LXXVI justly admits pleonasms like this, conf. Pl. Merc. 264 *amavi equidem hercle ego olim in adolescentia*, and Persa 187 f. *equidem si acis tute, quot hodie habeas digitos in manu, Egon dem pignus tecum*! 638 *quod voluisti* is subject of *prospectumst* 'how well you carried out your intention'.

639 *prodit aui illi* 'was left entirely at that old woman's mercy'. 640 *per te* 'for anything you cared'.

644 *vincor*: cf. Phorm. 501 *veris vincor*. 645 *animus natu gravior* probably occurs only here: the peculiarity of the expression consists in transferring to *animus* what should be said of Chremes himself. The expressions *gravis annis* or *aetate* or *aevo* are quoted by the commentators, but wherever they occur, they are used of persons. We have here, it seems, a σύγκρισις of two ideas: *tu es natu gravior* and *animus tuos propter aetatem est ignoscentior*.

647 For *scilicet* see Ad. 839 and cf. *licet* 666. 665 *in tollendo* when the question was, would you bring her up or not: strictly speaking in Chremes' case it was *in non tollendo*. 667 *fert* is Bentley's conjecture for *est* of mss.: cf. Andr. 188. 668 Bentley writes *permultum* in order to avoid the hiatus after *me*.

678 *retraho* is the proper word of overtaking and bringing back a fugitive: *is paulo ante ex fuga retractus erit* Sall. Cat. 47.

681 Clinia uses the same expression of absolute submission as Pamphilus Andr. 897 *tibi, pater, me dedo*: cf. also Eun. 1026. 683 *ex sententia* 'according to your heart's desire': cf. Ad. 371, 420. Hec. 872. Phorm. 256.

684 *usque* 'from beginning to end'. 685 *quoiquam* (or as Bentley writes *cuiquam*) is a necessary emendation by Bentley for *cui* or *quot* of mss., the hiatus being quite inadmissible. Bentley adds that we should connect *aeque commode*, and that *quoiquam quicquam* is precisely in the style of the comic poets. *quam* (written *quā*) escaped the eye of the scribe on account of the following *quum* in *aeque*. 691—693 Clinia continues



in a state of extreme joy and excitement at the certain prospect of his union with Antiphila, and has no mind to listen to Syrus' inuendoes who wants him to be less selfish and to further his friend's plans in regard to Bacchis. 693 *apti*=*adepti* (as late mss. often read instead of the simple verb); cf. Phorm. 406. The simple verb seems almost the rule in Plautus: but in almost every passage where it occurs later mss. give *adipisci*. Trin. 367 *apiscitur* A, *adipiscitur* all other mss.; Epid. v 2, 3 (=652 G) *adipisci* B m. 2 (*apisci* m. 1?), *aspici* Pall. et Par.; Capt. 480 *adipiscier* seems the reading of all mss., yet I think Plautus wrote *apiscier*; but Stich. 280, the metre shows that *adipiscundi* is right; Rud. prol. 17 B reads *apisci*, inferior mss. *adipisci*. For Lucretius see Munro's note on i 448. The expression *deorum vita* for unlimited happiness is easily understood: cf. moreover Virg. eol. iv 15 *ille deum vitam accipiet*. 699 *Syrj* in the caesura: but perhaps the *e* appears here in its original quantity, cf. n. on Andr. 267.

706 *recta via* 'straightway'. 708 *perdis* is the reading of the Bemb. ms., while the mss. of the Call. class have *prodis*, which is not so effective as 'you ruin him'. Even *plane* alone shows that Clinia intends to use a very strong impression. The line as it stands forms an iambic senarius, but this seems quite out of place here, being entirely isolated between a series of iambic septenarii and trochaic septenarii. In order to understand the line, it would, moreover, be necessary to supply such a clause as 'hoc si faciam' or, as Hare did, 'hoc si fecero': the omission of which seems, to say the least, very harsh. I have for the present followed Fleckeisen in bracketing the line, though it is also possible that it may be genuine, in which case a few words must have been lost by the scribes.

715 *fors* is Guyet's emendation for *fortasse* of the mss. Bentley quotes Virg. Aen. v 282 *et fors aequatis cepissent praemia rostris*.

716 Syrus is near losing his patience, as is shown by the interjection *malum*. *aetatem*=*aevitatem*, i. e. per aevum, for ever, for an eternity: cf. Hec. 747. 719 *redeo ad illos*

'retreat to those who say'. The expression *caelum ruit* was proverbial of a very great, yet at the same time impossible danger: so Arrianus 'Ανάβ. i 4 relates that Alexander asks the Celts *ὅ τι μάλιστα δeditται αὐτοῖς τῶν ἀνθρωπίνων, ἐλπίζας ὅτι μέγα βνομά τὸ αὐτοῦ καὶ εἰς Κελτοῦς καὶ ἐτι προσωτέρω ἤκει, καὶ ὅτι αὐτὸν μάλιστα πάντων δεδιέναι φήσουσι. τῷ δὲ παρ' ἐλπίδα ξυνέβη τῶν Κελτῶν ἡ ἀπόκρισις...ἐφασαν δεδιέναι μήποτε ὁ οὐρανὸς αὐτοῖς ἐμπεσοί.* Syrus says, there is of course a certain venture in everything: but what would become of any enterprise, were we to count upon remote chances?

723 *proterve* 'immoderate et superbe: dictum est ideo

quod proterit alium qui protervus est. nam *protervus* est qui dum alius obvius est, proterit' Donatus on *Hec.* 503. So below *protervitas* 814. *induco* 'entice': cf. *Andr.* 899. 724 The construction is somewhat loose: translate 'should he cheat me now in regard to the ten minae which he promised me'. For *darē* see *Intro.* p. 14. 727 It would be perverse to connect *spe animi*; *animi pendere* occurs also *Pl. Merc.* 126, and has its numerous analogies in the language of archaic writers (e.g. *Phorm.* 187. *Ad.* 640, see also my note on *Pl. Aul.* 165). 728 *poenas pendet* is not only noteworthy for the alliteration, but in *pendere* we have no doubt a pun on *pendere* in the preceding line. 730 *dormiunt* 'they feel safe'. 733 *currere curriculo* lit. 'to run with a run', i.e. hurriedly, rapidly, a construction of the so-called '*figura etymologica*': the same phrase occurs *Pl. Most.* 362 and *Glor.* 523, *curriculo* standing there like an adverb, cf. *curre cursim* *Afran.* 294. We also find the analogous expressions *curriculo ire* *Pl. Rud.* 798, 855. *sequi* *Epid.* 1.1.12. *volare* *Persa* 199. *percurrere* 'to run across': we might also translate 'to run over' to the villa: for this sense of *per* cf. Key's *Phil. Essays* p. 819. 734 *quid incēptat*: *Intro.* p. 19. 737 *Bacchis* repeats *Syrus* 'quin' with a great deal of humour; *Syrus*: 'why, the money is ready'. *Bacchis*: 'why, then I stay'. 739 There is a hiatus after *tibi* in the caesura. 742 *etiam* 'still': see n. on *Andr.* 116. For *tuom tibi reddo* comp. *Ad.* 249.

## ACTVS IV.

749 f. *Menedemi vicem* (fortunam) *miseret me* is a construction *kard ouveav*, *miseret me* standing = *misereor*. 751 *familia* denotes the slaves and servants (*famuli*) of *Bacchis*. For the infinitive see note on *Andr.* 245. 753 Bentley rejects this line as spurious: but his arguments are very weak. In the first place, he objects to *fuit* which he says ought to be *est*: 'nam Cliniae desiderium quem nondum senex viderat in horas iam crescit'. This is certainly logic carried too far: *Chremes* is thinking of his conversation with *Menedemus* and therefore uses the perfect 'he then showed such great longing for his son'. The second argument, that *filius* recurs three times directly afterwards, proves nothing at all: for how often do words recur in Terence in close proximity! Only compare in the prologue to this play v. 28 and 29. And if we were so minded, we might even find that *filius* was repeated with a great deal of emphatic irony, especially if we were to translate 'that darling son'. Finally, Bentley says 'deest in uno codice': but what importance can be ascribed to the omission of the line in a late ms.? 755 The ms. give

*cotidianos* which Bentley rashly changes into *cotidiano*, a conjecture adopted by Parry because 'in most cases the harder reading commends itself to our judgment'. If so, it is strange Parry has not adopted more of Bentley's readings; as to ourselves, we always keep a reading when given by the best ms. and capable of satisfactory explanation. 760 For *dictum factum* see Andr. 881, where the phrase is used in an adverbial sense, but here it is the object of the verb, 'I made your word (become) a fact'. Here as well as in the passage of the Andria the mss. add *ac*, which I have omitted in accordance with Guyet's view. In the present passage *ac* is, moreover, quite incompatible with grammatical construction. 762 *caput demulcere*

'pat one's head' occurs only here, *caput scabere* in the same sense is quoted from Lucilius. 763 *ac* emphatic: cf. Pl. Capt. 852. 769 Bentley finds it necessary to have *se* here and writes *se eam*: but we have repeatedly had opportunities to observe that the subject in an acc. c. inf. is frequently omitted in comic language. 770 *immo si scies* is the reading of the mss. for which Bentley gives *immo sic satis* without the least reason for a change of this kind. 773 *complacita*: see on Andr. 645. 778

*aurum atque vestem*: cf. 248. 252. 452. 855. 893. 795 Bentley writes *vere* for *verum* without any urgent necessity: Syrus says 'on the other hand' or 'but you ought also to remember'. 796 The same proverb quoted by Cic. Off. i 10 '*summum ius summa iniuria*' *factum est iam tritum sermone proverbium*. 798 I give the line according to Bentley's emendation which is also adopted by Fleckeisen: the mss. omit *esse* and have, moreover, *acta parte*. For further support of Bentley's conjecture see Hor. Ep. i 16, 68; i 7, 51. Sat. i 4, 82; i 20, 20. 803 *simul* drops its final *l*: Introd. p. 18. In *fácilis* the last syllable is long: *ibid.* p. 14.

806 The ms. reading is *quam*, which though my text gives Fleckeisen's conjecture *quom*, I ought to have maintained; see the similar instances given by Brix on Pl. Men. 896. 807 *quam* = *quamvis*. 810 The expression *di deaeque omnes quantumst perduint* occurs in precisely the same way Pl. Aul. 778. 812 The final *i* in *modi* is here shortened by the power of rhythm, and *modi mihi* is therefore *modi* = *modi*. 813 *ibin* is Bentley's emendation of the reading *in* as found in the Victorianus: cf. Eun. 536. 818 *abin istic* is a very happy emendation of the ms. reading *abisti*: I believe it to be Fleckeisen's conjecture. 825 In the first part of the line I have kept the order of words given by the mss., while Fleckeisen has *homo sum fortunatus*: but in the latter part I have transposed *deamo te* the ms. reading: cf. *te amo* Eun. 186. Haut. 860. Ad.

946

829 The Bemb. reads *hinc*, other mss. *nunc*. Chremes believes Clitipho to be near (*hic*) without exactly knowing where he is. 830 For *pleraque omnia* see note on Andr. 55. 831 *lapis* 'simpleton, blockhead': cf. 917. Hec. 214. So Pl. Merc. 681 *ego me credidi Homini docto rem mandare: is lapidi mando maxumo*. 835 Chremes estimates his expense as if he were so to say buying his daughter from Bacchis. The whole passage is well explained by Bentley '*ornamenta sunt vestimenta. ceterum in venditione et emptione mancipiorum separatim olim agebantur "tantum dabis pro nudo corpore", "tantum pro vestimentis sive ornamentis", ut hodie in equo vendendo phalerae et ephippia separatim aestimantur. inde parasitus apud Plant. Stich. II 1, 18 nunc si ridiculum quaeret hominem quispiam, Venalis ego sum cum ornamentis omnibus. quin et apud comicos minae, ut hic, decem statum pro vestimentis pretium erat. Plant. Cure. II 3, 65 quia de eo emi virginem Triginta minis: vestem aurum; et pro his decem accedent minae. Persa IV 4, 19 tuo periculo haec sexaginta dabitur argenti minis, Heus tu, etiam pro vestimentis his decem accedant minae. recte ergo opinatur Chremes, alteras decem minas pro ornamentis sive vestimentis Bacchidi (quod non adverterunt interpretes) adhuc sibi solvendas esse*'. 838 *haec*, sc. viginti minae: this first outlay necessitates another expense. 839 *iusta iniusta* is a conjectural reading first introduced by G. Fabricius and then also approved by Guyet and Bentley: it is, moreover, supported by Engravius in his note on the passage. The same expression occurs also Ad. 990. The mss. give *ac prava* which is only a gloss added to the original reading. *mori-bus* 'according to common usage'. 840 *relictis rebus*: see note on Andr. 412.

844 *resipisse*: the same formation of the perfect as in the simple verb: cf. Rud. 899 *pol magis sapisset, si dormivisset domi*.

848 *homini's* = *hominis es*, so that *homini's* stands for *hominis's*: cf. Hec. 643 *quid mulieris*. I have closely followed the reading of the Bemb., but in Chremes' answer have added *quid* (cf. 894), as the metre shows that a syllable is wanting. As *quid* occurs twice before in the line, it might easily escape the eye of the scribe the third time.

852 Menedemus is at first startled by Chremes' news; yet he soon recollects a circumstance which speaks against Chremes. This is introduced by *immo* 'but no, it is not so'. *haec* is Bacchis.

854 In this as well as in the preceding line my text follows the Bemb. ms.; Færnus explains as follows 'hic primo negat Menedemus, id quod asserit Chremes, scilicet per speciem desiderii nuptiarum fallaciam in se a Clinia filio intendi ad extorquendum argentum quod Bacchidi detur: non enim hanc eius amicam esse, sed Clitiphonis,

contra asseverante Chremete id esse compositum inter adolescentes, ut Bacchis amica Clitiphonis esse dicatur atque ut Clinia uxorem velle se fingat, ut per speciem uxoris ornandae et nuptiarum apparandarum argentum a patre accipiat quod det Bacchidi. tandem Menedemus in opinionem Chremetis inducitur: ac tum demum dicit *id est profecto* et quae secuntur'. The only point where I have deviated from the Bemb. ms. is *desponderim*, v. 854, instead of *despondertis*: the first person is given by most mss. of the Call. class, and seems absolutely necessary as it is Chremes who *despondet filiam*, not Menedemus. 855

*scilicet* with an infinitive, in accordance with the original meaning of the word 'you may be sure that he will give it her': see n. on v. 858 above. 858

According to my collation this line is not in the Bemb. ms. nor is it absolutely necessary for the passage. I have therefore bracketed it without, however, absolutely denying its Terentian origin. 862 *perpetuo* 'steadily'. 866 *quoque esse*:

a quantity easily explained by the fact that Terence wrote *ese*. 873 *scientem facere aliquem* 'to acquaint a person with a piece of news': see also Pl. Asin. 48.

#### ACTVS V.

Menedemus is now thoroughly acquainted with the whole trick practised on Chremes and is at last in a position to repay him with interest for the tutorial superintendence until now bestowed upon himself. So one of the favourite maxims of comic poets is that we can easily give good advice to others and see their faults, but when placed in their position we fall at once into the very errors we censured in them. 877 *dicta* is the

reading of the better class of mss., e.g. the Bemb., while later mss. have *dictae*: and this is an instance in which the 'harder' reading deserves preference as it is at the same time supported by ms. authority: see note on v. 755. *dicta* is 'epithets'. In v. 876 *hoc* is rather accusative than ablative. 878 *potest* so. dici. 879

'is read *ohe*, iam *desine deos* uxor *gratulando optundere* in the mss. of the Calliopian class and in Bentley's edition, though the accent falling on the last syllable on a dactylic word is against the rule; the Bemb., however, has *ohe desine inquam deos*, and in harmony with this I have in my edition, and as I still believe rightly, written *ohe, desiste* etc.' Fleckeisen 'plautinisches' in his *jahrbücher*, 1867, p. 629: where he also changes *desine* into *desiste* in a similar passage, Pl. Men. 406. *gratulari* 'express thanks'; cf. *gratulor deis Afrani* 21 and *Iuppiter, tibi...gratulor* Enn. trag. 242 (Vahlen). 882 For *sed interim* see Introd. p. 19. 887 *scelus* denotes Syrus (=homo scelestus) who teaches his pupils even *vultus fingere* (Caes. B. G. i 39)

'to put on looks'. So again *veterator* 889 of Syrus. 890 *dum* was appropriately added by Bentley, 'wait a while'. 892 *scilicet* 'I'll be bound'. 895 *unum* 'on this point alone'. The editors read *conficerentur* with the exception of Fleckeisen whom I follow. 898 *institit* 'has trained him'; the expression is no doubt chosen so as to allude to v. 887. 899 *olère* and *olère* occur side by side in the language of the comic poets: cf. Phorm. 474. 904 For *dictum factum* see note on Andr. 381. In sense Justinus' expression is equivalent *nec dicta res morata* II 3, 13 where Gronovius quotes Ov. Met. IV 546 *res dicta secutast* and Apoll. Rhod. Argon. IV 103 *ἔθ' ἔπος ἡδὲ καὶ ἔργον* *μοῦ πέλιν ἐσομένους*. 908 Now all of a sudden a light breaks upon poor deluded Chremes. This is admirably expressed by a change in the metre. 909 *familia* = *res familiaris*, especially in juridical language; so *herciscundae familiae causam agere* Cic. de Or. I 56. 913 The *ἀποσώφνης* is more significant than words would have been: cf. Eun. 479. 915 For *suscenseo* see note on Andr. 376. 918 For *si vivo* see Andr. 866. 919 The words *non te respicis* are a direct allusion to Chremes' words v. 70. 928 What a contrast between the two fathers, if v. 858 is really genuine! 930 *sumptibus* is ablative 'in his extravagance'. 931 *vero* 'in truth, indeed': you chose manual labour of your own free will, but I shall be driven *ad rastros* in order to gain my livelihood. 932 *quot incōm-*: see Introd. p. 19. 934 *ingratum* 'thankless': i. e. is not appreciated as a favour. Chremes' grief is of course all the deeper and stronger, as this unexpected conduct of his son has at the same time placed him in a ridiculous position in Menedemus' eyes, who treats him with well-deserved irony. 937 The mention of *dos* at once suggests an idea to Chremes, and it should again be observed that, as soon as he has decided on its execution, the metre changes v. 940. 940 *duo talenta*: cf. 838. 942 For *omnia* see Introd. p. 14. 944 *vero* 'in reality': I need not feign being surprised at and ignorant of your motives, as I really do not understand them. 945 *f. redigam* is used absolutely without *in* or *ad* or some other prepos.: so again in Lucr. I 533 where Munro quotes Ter. 949 *est aequum* has the same construction as *deceat*, as the infinitive *confutari* is omitted: for more instances see my note on Pl. Aul. 122. The expression *dictis confutari* is equivalent to *verbis confutare*, Phorm. 477. *futa-* means originally 'to keep within a dish or cup'; *futa-* from *futa* which Varro L. L. V 119 explains as *vas aquarium*. *confutare* in a more general sense 'to keep v. . . .'. See Corssen, krit. beitr. p. 214 f. It appears accordingly that Chremes still keeps to the same metaphor as in v. 946 where he used *dis-*

*fuit.* 950 My text gives A. Klette's excellent emendation: the best mss. give *egone* instead of *egomet*: for this Fleckeisen reads *ego*, but this causes a hiatus between *vivo* and *adeo*. See Klette *rhein. mus.* xiv 467. 951 *depeyum*: of course *fusti* or *verberibus*: cf. *pugnis pectere* Pl. Men. 1019 and *fusti* Capt. 892, where Brix quotes *fuste dolare* Hor. Sat. i 5, 22. The preposition *de* three times occurring in compound words in this and the next line imparts a peculiar emphasis to the whole passage. 953 *vidua mulier* like our 'an unprotected female': her natural protector (and representative before law, according to ancient custom) being dead, a widow had to apply to some one else to represent her rights: cf. Quint. decl. 333 *et per se imbecilla res est femina, et adfert infirmitati naturali non leve pondus quod vidua est.*

Menedemus who had gone into his house after v. 949, returns now with Clitipho whom he has already acquainted with his father's irate disposition towards him.

955 In *iecerit* the final syllable is long: see my Introduction to the Aul. p. xix. 962 The expression *animo omisso* becomes clear by comparing Ad. 831. 963 in

*longitudinem consulere* is to all intents the same phrase as in *longius consultare* Tac. Hist. ii 95. 965 *decet* with a dat. occurs also Ad. 491 and 928. 967 *tuae stultitiae = tibi stulto.* 972 *istoc* sc. *moriendi consilio.*

974 *ilicet* 'get off with you'. 975 *aram et precatorem parare*, the usual last resort of slaves who had cause to be afraid of punishment; a very good instance of it occurs at the end of Plautus' *Mostellaria*, where Tranio avails himself of this means of avoiding punishment. The altar then made use of by slaves is the same as explained in our note on And. 726, see also Pl. Aul. 598. 977 *nec tibi nec tibi*: the changing quantity (cf. *manē manē*) and accent are quite in harmony with the ordinary habit of comic versification. On the two pronouns Bentley has the just observation 'vultu et nutu haec aguntur; primo Syrum, deinde filium intuetur'. Cf. Pl. Capt. 444 *et tua et tua huc ornatus reveniam ex sententia.* *mihi* sc. *suscensere*; *quod facio* on account of what I am doing now.

978 For *quid inde* see Introd. p. 19. 979 *alienavit* sc. a se. 980 a *fame* is the reading introduced by Bentley from his 'Codex veterrimus': he compares Hec. 786. 983 For *ibi sum* see note on v. 478. 984

*non aberit longius* sc. *consilium*, I shall soon have an idea. 985 *qui istuc* 'how do you make that out': but *qui* is only the reading of a ms. of the Calliopian class ('cod. G. Fabricii') whence it has been adopted by Bentley; the Bemb. has I think *quid*, and this is not absolutely impossible. 986 in *mentem*: in this phrase the acc. seems to be the rule in archaic language, and instances of it occur also in

later writers and especially in juridical language. See also Key's L. G. § 1337 n.

988 *te indulgebant*: the accusative stands after this verb also Eun. 222, and in a line of Afranius 390 *qui nos tanto opere indulgent in pueritia*; the dative (cf. 861) is far more usual: but this is no reason why we should assume *te* to be a compressed form of the dative *tibi*, as some do erroneously.

989 *filia vera*: as you were but a *filius assumpticius*.

992 *solent esse*: the first three syllables form an anapaest as *solent* drops its final *t*.

993 *quid ergo* is explained Introd. p. 19. *ergo* is the reading of the Bemb. ms. and should not be changed into *ego* which is given by inferior mss.

996 *quoniam* is monosyllabic. 997 My text gives Fleckeisen's reading of the passage which I suppose to rest on good authority, as the editor does not print anything in italics: but I am not aware of the actual reading of the mss.

1002 For *seni* see Introd. to Aul. p. xxiv.

1009 *restas* = *resistis*; see Paley on Ovid Fasti ii 749. 1010 *de integro* is Loman's emendation of the ms. reading *ad integrum*. Chremes says 'rather will I allow that you know it than that the same theme should be brought up again'. Hence Sostrata's expression *me tacere de re tanta postulas*.

1014 For *sic erit* see note on Eun. 732.

1018-1020 The hand of an interpolator betrays itself but too plainly in these lines, especially in the parallel expressions *id quod est consimilis moribus* and *nam tui similis est probe*, and again *quo magis credendum siet* and *convinces facile ex te natum*. I have adopted A. Klette's restoration of the whole passage: the brackets indicate what parts are due to interpolation. See Klette's Exercitationes Ter. p. 16 s.

1021 *qui sit et idem* is the reading of the Bemb., *quin itidem sit* of the Basilicanus, whence A. Klette (l. c. p. 15) elicited the original reading.

1023 The sarcastic expression *rem quom videas, censeas* is rightly explained by Bentley 'cum hominem intus novetis, censeas severum esse'.

1025 *voluntate* with the second syllable short as the *n* was not sounded in the Roman pronunciation.

1032 *cave in te*: see Introd. p. 19.

1034 *damnosus* 'spend-thrift'. 1046 *inhumane*: how significant that now everything should be done by Chremes as it had been done by Menedemus towards his son: cf. v. 99.

1050 *exorent* sc. Sostrata and Clitipho; the reading of later mss. is *exorem* or *exoret*, but we follow the Bemb. ms.

1052 *se* or *animum affirmare* 'to be obstinate'.

1054 For *decet* see Introd. p. 14.

1055 For *omnia* see Introd. p. 14. So *fácilia* v. 1059.

1056 *recipio ad me* 'I take it on myself': so *recipio* alone, Pl. Glor. 230.

1062 *nasus aduncus* 'turned up' (*ad = dūd*): cf. Hor. Sat. i 6, 5 *naso suspendis adunco*: where Heindorf quotes Pers. i 40



*nimis uncis naribus indulges.* 1063 *credas animum tibi esse* 'one may easily believe that all his attention is devoted to these subjects'. 1065 For *Archonidi* see note on Andr. 368. *huius*: he points to the house where Archonides lives.

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November, 1881.

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